ZIONS HERALD

HE INDEPENDENT METHODIST WEEKLY

UNION THEOLOGICAL SEMINARY NEW YORK

Boston Herald Photo

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"Methodist Advance Starts in Boston"—See page

Jan 41
Union Theo.Library
Broadway at 120 St.
New York,N.Y.

JAN 25 1940

★ *January* 24, 1940 ★

Next Decade in Foreign-Language Churches

NICOLA NOTAR

[Address Delivered at the Second Annual Interdenominational Bilingual Conference, January 9, at the Church of All Nations, Boston]

My task is that of presenting to your attention what, to my mind and experience, should be the policies and programs of foreign-language churches for the next decade. I am to picture to you our future labors in Christ. I am to take you on a venture of faith for the sake of our people and for the greater glory of God. I shall do this with a few thought-provoking and conscience-smiting suggestions. They shall be terse and contrasting. If we should find ourselves on the positive side, let us thank God and continue in it with greater enthusiasm. If, instead, we should find ourselves to be on the negative side, let us ask God's forgiveness and promise to change our ways.

1. OUR PREACHING.

a. We should preach less about ourselves and more about Christ; less of our human wisdom and more of divine wisdom; less Churchianity, as E. Stanley Jones puts it, and more Christianity.

b. We should not preach because it is our job, but because it is our joy; not because it is our career, but because it is our calling; not because there is a material reward, but because there is a spiritual reward; not because there is an easy chair, but because there is a cross.

c. We should preach as we ourselves have believed, and not just as we have read; we should live our Christian preaching, and not preach our human living; we should stop condemning this religion and that, and start witnessing for Christ and His church.

For the next ten years, and until God calls us home, we should endeavor to preach the kingdom of God (Acts 20:25; 28:31), the Word of faith (Romans 10:8), Christ crucified (1 Corinthians 1:23), and the wonderful promises of God to all who believe.

2. OUR CHURCH MEMBERS.

a. They should represent quality rather than quantity; Christian perfection rather than church perfection; divine wisdom rather than human knowledge; consecration to Christ rather than to their ministers.

b. Their names should be written more carefully on the Book of Life and less showily on the church record and report blanks; more to please God and less to appease missionary boards and committees; more on the firing-line list and less on the parade list.

c. They should be first prepared for the Christian church and then admitted to the Christian church; first proved and then approved; first found and then sent; first trusted and then entrusted.

Our church members should be "approved unto God," shining in faith and consecration, "lights of the world and salt of the earth," assets to God, His church, and society.

3. OUR CHURCHES.

a. They should be more "spiritual houses" and less "meeting houses"; more "houses of prayer" and less houses of social rendezvous.

b. They should place more emphasis on feeding the hungry souls and less on feeding the hungry stomachs; more on letting God help us and less on letting us help God; more on missionary outlook and less on selfish welfare; more on building and expanding for God and less on building and expanding for self.

Our churches should be beacon lights of salvation for all, shining in "faith, hope, and charity."

4. OUR VISITATION.

a. We should visit as Christian ambassadors and not as social workers; as set apart from the world and not as belonging to the world; as brothers in Christ and not just as friends in the flesh.

b. We should inquire not only about our people's physical welfare but also about their souls' welfare; we should talk not only about political and social questions but also about the Bible and its importance in our lives.

When we call, let us call in the name of God, and let the people know it; let us endeavor to read a few passages of Scripture and say a short prayer.

5. OUR FINANCIAL EFFORTS.

a. We should place more emphasis on our own churches' giving and less on what other churches may give us; more on systematic giving and less on "give when and what you can"; more on direct offering to God and less on raising money through suppers, bazaars, etc.

It should be our goal to enlist as many church members as possible into a tithers' band. If only one third of our active membership were tithers, we should not have any financial worries. Our people must realize, sooner or later, that it is their responsibility to maintain their ministers and their churches. The difficulties are many, I know, but nothing is impossible with God's help.

6. OURSELVES: THE PASTORS.

a. We should be of good example not only in church but everywhere; not only on Sunday but also on weekdays.

b. We should have not only mental training but also heart-training; not only ability to preach but also willingness to serve; not only gentleness but also firmness.

c. We should be not only good pastors but also good administrators; good preachers not only in our own native language but also in the English language.

As bilingual pastors, we should be dissatisfied with ourselves and try continually to improve our spiritual and mental condition.

CONCLUSION.

Is what I have suggested too much for us to aim at? Our next ten years must see changes in our policies, if we are to go on. What was done a half-century ago, cannot be done now. We are living in a new age and in a time of lesser inflow of immigrants. We must begin to be primarily concerned with evangelization and secondarily concerned with Americanization: a good Christian is always a better American. We must stop making horizontal converts from the Roman Catholic Church into our own churches, and start making vertical converts from sinful living up to our Heavenly Father.

Lastly, and in no way the least important, let us train our American-born young people to take an active part in church work, and let us lead some of them into the bilingual ministry. They will be our helpers of today and our leaders of the morrow.

Let us place our abilities and consecration at Christ's command, and for the duration of our ministry let us say, "Lead on, O King Eternal."

With Our Writers

NICOLA NOTAR, Boston; Italian pastor at the Morgan Memorial Church of All Nations, and pastor of the Italian Church of the Saviour, South Boston.

JAMES MACKAY, a preacher in "The Christian World Pulpit," London.

GEORGE A. SIMONS, Brooklyn, N. Y.; supply pastor of Glendale Methodist Church, East German Conference; member of Baltic and Slavic Conference.

ALBERT D. PARKER, Portland, Maine; pastor of Chestnut Street Methodist Church.

Jot & Tittle

The Snow Lay Thick
On the ground
But the sun
Shone warm as if spring
Were in the offing.
And then
Came the song of a phœbe
From somewhere
In the bare trees.
So the man
Cleared a place in his yard
Where he scattered some
Bread,
Thinking to invite the birds
To build their nests
In his neighborhood.
But later, when he looked out
To see how his
Feathered friends
Were enjoying the meal,
His wrathy eyes beheld
Some rats eating the food,
While the birds
Hopped around in the snow
Disconsolate and hungry.
Angry though he was,
The man was baffled
About how to mend
The situation
Because anything
He would do to the rats
Would be likely
To harm or scare
The birds.
History is full
Of incidents
Where infernal rats
Have made away with
Good things
Meant for
Useful or beautiful birds,
And one of the jobs
Of civilization
Is to stop such rackets.
Pax vobiscum.

HUDSON BANKS.

ZIONS
HERALD
THE INDEPENDENT METHODIST WEEKLY
PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION
OLUME CXVIII ★ BOSTON, *Wednesday, January* 24, 1940 ★ NUMBER 4

Good News from the Eternal World

A SERMON

JAMES MACKAY

s came into Galilee, preaching the gospel of God, and saying, time is fulfilled, and the kingdom of God is at hand: repent nd believe in the gospel.—Mark 1:14, 15.

elieve in the gospel! But what is the gospel? What is good news that Jesus asks us to believe? Well, the very t thing we learn about it through the words of Jesus our text is so startling and wonderful that, though we e heard it ever since we were children, our minds stagger at it in amazement and fail to receive it fully. our text tells us that the gospel is not good news n any part of this material world on which we live, or n from any part of the immense material universe in ich it spins "like a fretful midge." The gospel comes m outside the material universe altogether. It is good vs for this world; but it comes from an unseen, superural world, which Jesus called the kingdom of God. thout that supernatural world there could not be a gos, there could not be any great dreams in the heart of n.

That heavenly kingdom was the most vivid reality of Lord's earthly experience, the romance of His life, and joy that was set before Him in death. But we shall ss altogether the rich and marvelous significance it had Him if we try to rationalize it, to tone it down, as we so greatly tempted to do, into a pale, academic world ideals or values, even if such a world can exist. The venly kingdom was for Jesus a world of ideals, of spiri l values, of course. It was the Father's kingdom where s will was done. It was, indeed,

> "that vast realm
> Of unhorizoned space
> Which is His heart."

But, just because it was that, its color and marvel and iety and glory were infinite. It had the simplicity of le children, the homeliness of a father's house, the dness of a wedding feast, the good-fellowship of a banet, but it was awful also with the presence of the throne God and luminous with the glory of hosts of angels. It s the background of all His thought and work, and en His simplest lessons to His disciples are saturated with its mystic wonder. Think of the prayer He taught them: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven." We say it so often that familiarity dulls its strangeness, but it glows with the light of another world than this. And when our Lord thought of the final coming of that kingdom for which He taught them to pray, the vision before His eyes was always the same—He saw it breaking through the blue of heaven in a glory of flaming wings.

Symbolic language? Yes, if you wish so to call it. But the symbols mean something. And what knowledge have we that is not symbolic? Where do we touch the ultimate? We cannot get to the heart of the simplest thing, much less understand the whole. The best we can do is to get a symbol that will suggest something of the truth. Is not the scientific universe just a filigree model woven of symbols taken from the minds of scientists? Yet it brings us nearer to reality than we could get without it. Reality is always greater than our symbols of it, but we apprehend it through them, and without them it means nothing to us. Let us not then loftily reject these sublime symbols of our Lord. Let us rather open mind and imagination to them as fully as we can, for through them we shall get closer to reality than we can in any other way. Think then of the glory Jesus was trying to convey when He pictured the universe ablaze with angels.

We must get our minds alive to that if we are to understand the gospel, for the gospel begins there. It begins with a great spiritual world in relation to which this universe of ours with all its stars and nebulæ is only like a wisp of sunlit mist lying on the hills of the morning. Nor is this heavenly kingdom a far-off mystery. It is mingled everywhere with this material world as the light of dawn is mingled with that wisp of morning mist. "Heaven runs through the world," says John Pulsford, "as an essence through a substance, as light through water, as the soul through the kingdom of the body." So the angels could suddenly appear on the hillside above Bethlehem. Moses and Elijah could talk with Jesus on the slope of Hermon,

and the risen Lord could join the two on the way to Emmaus by an unseen path.

The church has always recognized that supernatural world as fundamental to her gospel. She has always worshiped as before a glorious eastern window, blazing with its unearthly light, and in her highest moments she has asserted her ability to share in its life. Do we not say at the highest point of the greatest of our services: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying: 'Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high!' "?

The gospel is good news from that eternal world. It is the gospel of God and of His kingdom. It is no puny, earthborn, humanistic gospel, for nothing originating on this earth can be a gospel. One dictator is as good as another, and the final decision between them can only be by force. So every purely human gospel is, in the long run, a gospel of death. The bread of life is that which cometh down from heaven and giveth life to the world.

And the bread of life, the good news, the living gospel from that heavenly kingdom, is Jesus. For Jesus, and not His words only, is the gospel, the incredible gospel of the grace of God. We sing about it with joy, but we are never able really to believe it, for it is almost beyond belief, "almost too wonderful to be." Yet it is true, and the proof of it is Jesus. We see heaven in Him as we see beauty in a flower. We cannot prove that He came from heaven, that He was God in the flesh, by any arguments about Him, any more than we can prove that the flower is beautiful by any arguments about it. When we look at the flower we see beauty. When we look at Jesus we see God, we see heaven, we see eternal beauty and reality. We can never mistake Jesus for a man like ourselves. Even in His most human moments there is something about Him not of this world. St. Paul looked at Him with very keen eyes, and said He was the Man from Heaven. The whole of our Lord's life, even to its simplest words and actions, glows with a color that is not of this world. Those who knew Him best said, "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

But His divine, heavenly glory blazes out most clearly of all from the cross. When we get in front of the cross we find we cannot stand, but must kneel or fall on our faces. Something is there before which we worship, Eternity is there. The supernatural is there, Heaven is there and all the angels bowed in wonder, too, with veiled faces. But, supremely, God is there. Do I need proof that it is not a man like myself that hangs on that cross before which I kneel? I need no proof. I know that I am kneeling before God. I know that He is dying there for me.

We miss the meaning of the cross so often because we ask for other proofs of its reality than itself. But if we go again to Calvary, and kneel before the cross, and if, while we kneel, we can shut our ears, even for a moment, to what Karl Barth calls "the dreadful prattle of theology," we shall see the gospel. For the cross itself, and not men's theories about it, is the gospel. We need no more theories of the cross than we need theories about the grandeur of a mountain or the reality of our mother's love. The grandeur of the mountain speaks directly to us, and if it does not, no theory will make us feel it. A baby does not theorize about its mother's love. It cannot explain it. But it knows its mother loves it all the same.

So I need no explanations of the cross. I have only to see it to know that God has come there for love of me. I do not know how Christ dealt with my sins on the cross. I do not know how the cross enabled Him to forgive me. But when I kneel before the cross I know I am forgiven, and that nothing can separate me from the love of Christ. That is the knowledge the cross awakens in my heart, and that is the gospel Christ offers me there.

Yet if the cross had been the end of the story of Jesus, it would be no gospel. It would be the saddest news in the world, the news of the failure of the world's loveliest dream, and of our dreams with it. But the cross was not the end. Jesus rose from the dead, and entered into His glory. He returned to that heavenly kingdom whence He came, and God gave Him the name which is above every name. He is Lord of all things in heaven and on earth.

Let the picture of that great, shining, supernatural world to which your Lord has gone rise once more before your mind. Think of it as lying round our little world and our little lives, limitless on every side. Use any symbol that will help you to see it vividly. Think of our starry universe floating in the heart of that great heavenly kingdom like a little coral cloud in the sunny blue of space. Or think of it as St. John saw it, as he looked out from his prison-island of Patmos, as a vast cloud, a glowing nebula of white robes and fiery wings, a multitude that no man could number gathered round the rainbow-throne of God. But which ever way you visualize it, remember the two important things about it. First, it is eternal, and therefore it touches us everywhere with its power. And, second, the cross was just a beam of its glory that burnt through into time and space, "the monogram of the eternal mystery," as Otto says. The love of the cross is the love of the universe, and Jesus is its King.

What a glorious sunny gospel that is! In the heart of that great loving kingdom with Christ on its throne, what has this little world of ours to fear? Dictators? He dealt with the dictators long ago, and defeated them all. He will do so again, if we trust Him. "Because he is at my right hand, I shall not be moved." In the heart of limitless power and love, what have we to fear? Poverty, sickness, bereavement, war? Nay, in all these things we are more than conquerors. Death? He has conquered death, too. Do you grow wistful and perhaps a little fearful when you think of death? Put your fear away. There is no death for those who believe this gospel. Death only takes you where He is, and the first hand that will clasp yours on the other side of that cold shadow will be a hand with the scars and nails still on it. For this universe grows lovelier the deeper we enter into it, and the heart of it all is Jesus. The Lamb which is in the midst of the throne shall be their shepherd.

But here and now He is with us. It was as He went on from them into the eternal world that He said to His followers, "Lo, I am with you always, even unto the end of the world." He is with us now. I do not know how He is with us, but I know he is.

"And all my heart's so glad and clear
As pools when mists do disappear:
As pools a-laughing in the light
When mornin' air is swep' and bright,
As pools what got all heaven in sight,
So's my heart's cheer
When He be near.
He never pushed the garden door,
He left no footmark on the floor;
I never heard 'Un stir or tread,
And yet His hand do bless my head,
And when 'tis time for work to start,
I takes Him with me in my heart."

Everyday Living

RELIGION OMITTED

★

JOSEPH FORT NEWTON

"Only those countries have ever made a success of lemocracy," writes a famous man of the Argentine, "in vhich the people, or at least a strong minority of the people, have cultivated personal religion, and taken up an ittitude of faith in God.

"The experience of God gives people a sense of dignity; t instils into them settled principles of right living, and nspires them with a deep sense of responsible action. Where this religious inwardness is lacking, they cannot be loyal to the democratic system."

Here are grave and searching words. How stands the ase in our own country? In what degree, if any, are we osing this religious inwardness which is the soil in which iberty grows and law is honored? What hope have we of ocial justice without faith in God?

Charles A. Beard, the dean of our historians, writes of 'America in Mid-Passage," a swift, brilliant survey of our country in the last two decades. Industry, business, science, art, music, the movies, the drama, everything is ncluded—that is, everything except religion!

One would infer that there is no religion in America, or hat it is dumb, dead, or utterly without influence in the ife of our country. If this is true we are treating our national life as we did the Western lands, which became a dust bowl, empty and bare.

A famous journal observes its twenty-fifth birthday, with a series of able articles on "the promise of American ife." Again, all phases of our life were surveyed, but not a word about religion. Is there no promise for religion in the ife and future of our republic?

Again, the eightieth birthday of John Dewey, our chief philosopher, is observed, and rightly so. Dewey does use the word God occasionally, but with a meaning so dim and thin that it leaves hardly an echo in our hearts. What does such a silence signify?

No one can deny the place and power of religion in making our nation what it is—without it, what will the future be?

FINLAND'S SPIRITUAL MISSION

GEORGE ALBERT SIMONS

All over Christendom there are earnest people praying hese days that the independence and security of "the Switzerland of the North," as Finland has been called. may not be destroyed by the Red hordes of atheistic Communism. When President Kyosti Kallio in a radio broadcast declared, "Peaceful Finland is trusting that God and ustice will defend her independence," everyone knew exactly where the threat to that independence originated. t has been in the mind and heart of the bloodthirsty Bolshevik Antichrist to destroy the Christian religion and culture not only in Russia but all over the world. The Communist Manifesto of Karl Marx, the so-called Bolshevik Bible, makes that very clear. *Semper idem*, always the ame—one is reminded of what a certain prophet said: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Under the heroic leadership of Finland's Washington, as General Mannerheim has been called, a score of years ago, the diabolical pest of Bolshevism was thoroughly exterminated from that Christian land, never to return. Deep down in the heart of every Christian Finn there is a profound conviction that under no circumstances must Finland's blood-bought liberty and independence ever be surrendered and that their country is not only to serve as a barrier to the spreading of Bolshevism in northern Europe but, under God, to carry out a definite cultural and spiritual mission. Having lived and labored among this sturdy Christian people for years and having the highest admiration for their splendid virtues, I doubt very much that they will ever succumb to an unethical compromise with an untrustworthy power. Quoting the poet, "with the hellish powers no eternal alliance can be made."

Shortly before I went abroad in 1907 as superintendent of the Methodist Episcopal Church in Finland and Russia, I happened to find in a New York daily a brief editorial on Finland, then a Grand Duchy with the Czar of Russia as its Grand Duke. It stated that per capita no country in the world stood higher culturally than Finland, there being hardly any illiterates! It was the first country in the world to grant woman the right to vote and to elect her as a member of parliament. Finland has been greatly interested in the temperance movement and had the moral courage to make the experiment with national prohibition for some years. There is no better public school system to be found anywhere in Europe than in that republic.

At least two Finnish tunes are found in The Methodist Hymnal—"Finlandia," by Jean Sibelius, the musical patriot, and "Suomi," the Finnish Cavalry March that dates from the Thirty Years' War. The old Finnish epic of "Kalevala," described by Max Mueller as the fifth national epic of the world, provided in part the inspiration for Longfellow's "Hiawatha." Finland has produced more than her share of writers, poets, artists, composers, scientists, and statesmen as well as great religious leaders. Verily, she has not failed the Divine Giver of all good gifts in her cultural and spiritual mission!

ON FUNERAL FEES

J. G. BUTLER

Last spring at the Washington conference of the National Religion and Labor Foundation, it came to me that, since I was in perfect sympathy with the program of the foundation, I should support it financially. Since I did not have the cash to give, I decided to pledge all my funeral fees for the ensuing year as my contribution. In this manner, to date, I have given more than thirty dollars.

When a bereaved parishioner tenders me an honorarium for a funeral, I politely decline, stating that a Methodist minister makes no charge for such services. If the person insists, however, I then say I will keep the money and use it for the kingdom of God on earth. Thus do the dead work for a better world.

For me, I cannot use such perquisites in the customary way—for personal gain or satisfaction. Shoes bought with funeral money would pinch my conscience, as well as my feet. I prefer to make sure that the last deed of the dead shall be for the kingdom of God!

ZIONS HERALD

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

An Example of the Abundant Life

Few men in American Protestantism have touched current religion at so many points as has Professor William Adams Brown. It is a matter for deep gratification that he has seen fit to tell for himself the story of his days. The title of his record, "A Teacher and His Times,"* forms an apt summary of the last three quarters of a century as viewed by the cultured Christian mind. For, like the autobiography of almost every significant person today, this story concerns not only a single individual but the total environment that surrounded him.

Dr. Brown deals, of course, with those factors which are an integral part of every normal life—heredity, education, vocation, avocations, convictions. But he does so with such literary artistry, humor, and fairness that the reader senses beyond the written page a personality of power and superior wisdom. Moreover, this chronicle is peculiarly American. Its central figure is a product of this Western world's culture, business success, and ideals. Correspondingly, he has manifested a social responsibility and a religious devotion which is possible only in a democracy.

Two characteristics are foremost in this teacher's self-revelation. The first is breadth. Educational service in Yale, but especially in Union Theological Seminary, is matched by world travel, an interest in both home and foreign missions, and a passion for ecumenicity which knows no bounds. The second is balance. As a scholar dealing with the past, William Adams Brown has been a pioneer in methods of theological education. His scholarship and authorship have been paralleled by a home life of remarkable felicity. A teacher, yet he has participated actively in political and moral reform. A man of prayer, nevertheless he has manifested unusual powers as executive in education, missions, and church union programs. Born to the purple, he has made himself servant of all.

"A Teacher and His Times" affords delightful reading. Better still, it demonstrates the gospel successfully at work in the modern world.

*A TEACHER AND HIS TIMES. By William Adams Brown, Ph. D., D. D., S. T. D. Charles Scribner's Sons: New York. Price, $3.50.

An Unusually Able Layman

In the sudden death of Dr. Arthur Foster Stevens, which occurred at his home in Suffern, N. Y., on Sunday, January 14, Methodism has lost one of its most faithful servants—a man who, in the minds of many leaders of the church, should have received a much larger recognition than was ever accorded him.

Dr. Stevens was born in Elizabeth, N. J., seventy years ago, the son of John E. and Mary Foster Stevens. His father was a Vermonter, and his mother was related to leading Methodist families. After leaving school he entered the employ of The Methodist Book Concern in New York City, of which his father was the sales agent. By industry, fidelity, loyalty, and exceptional business talent, he rose to be a business executive of this great publishing house, the largest of its kind in the world.

Although he never sought or held elective office in the Methodist organization, he was generally recognized in the publishing world as a leader. From time to time the church designated publishing agents, who always found in this self-effacing layman a wise and keen adviser who held in his grasp the details of the business and whose experience and counsel were always at their service. His progressive ideas had much to do with the expansion of the business and with the improvement of the product. He helped to launch The Abingdon Press, which has won distinction in the general religious field, and he promoted the publication of the Graded Sunday School Lessons, which have brought modern educational conceptions and methods into the church schools, and the Abingdon Texts in Religious Education, and the Abingdon Commentary. His knowledge and taste in typography have constantly developed the appearance of the output of these publications.

Though a layman, he was a valued and influential member of the International Council of Religious Education. He is credited with having brought a high degree of cooperation among the church publishing houses. He had served as chairman of the Religious Publishers' Group of the Book Publishers' Bureau. His many gifts and accomplishments were recognized in 1938 by Simpson College, which conferred on him the honorary degree of doctor of business administration.

Dr. Stevens's wife, who was Miss Carolyn Hartley of Philadelphia, survives him, as does his sister, Miss Clara Stevens.

Funeral services, which were private, were held at his home on Wednesday of last week, January 17, and were conducted by Dr. John H. Race of New York, publishing agent emeritus of the Book Concern.

FORWARD TO THE CLASSICS

Many old-fashioned men and women have been coming slowly to the conclusion that something is radically wrong with the whole educational system of America. They feel that, instead of training childhood and youth for richness and fulness of life, educators today are busy "trying out" half-baked theories in the schools and colleges. These rough and ready critics admit that they are not technicians in the field of education, but they cannot help wondering at—some even go so far as to protest against—the idea of letting children do as they please, giving play the foremost place in the curriculum, and insisting that school hours shall be exceedingly short and vacations exceedingly long, with innumerable holidays interspersed throughout the school year.

When it comes to higher education, the protesters are equally severe. They see that the utilitarian purpose interpreted in its lowest terms has superseded the cultural objective in education, and they are gravely apprehensive over the outcome of the whole training process. They feel that the educational atmosphere of colleges and universities, in which presidents, trustees, and faculties are obliged to carry on their work, is permeated through and through with the money ideal. It is not strange, therefore, that here and there, where someone has plucked up his courage, we hear the cry "Back to the classics!"

In a recent issue of the *Argonaut,* a San Francisco weekly, William Wallace Chapin has let himself go in a devastating broadside against modern education and has sounded the slogan "Forward to the classics." So important and arresting is his editorial that the United Press gave it wide publicity throughout the country. The California editor contends that the nation's higher welfare was dealt a fatal blow when, "at the instigation of big business," the colleges and universities of the land commercialized themselves by providing training instead of education. "This raised up," Mr. Chapin declares, "for the benefit of commercialism a monstrous regiment of clerks in place of scholars, and go-getters in place of philosophers." Continuing, he says:

> Our artistocrats, by degenerating into plutocrats, and sneering at the old classical education because it could not be made to pay dollars and cents, forgot that the highest wisdom has always known that it is not all of life to live, nor of death to die.
>
> The old classical education might have been improved greatly along its own lines, but even at its worst, it made for health of mind and depth of thinking, and the evils of which everybody is now complaining, including the business men themselves, are the direct result of the dearth of the higher mentalities which it is the aim of education to develop.
>
> Business men, sunk in the meshes of a gross materialism, are unable to lift themselves out of the slough of despond which they have reached, and their clerks and go-getters, though college-trained, are unable to assist them.
>
> Business men who knew the works only by hearsay used to deplore the time wasted (as they thought) by youth who grappled with the Republic of Plato and the Politics of Aristotle, which were presumed to be more than 2000 years behind the times.

While freely admitting the limitations of the old classical education, the editor of the *Argonaut* nevertheless sees clearly that we have lost tragically by holding high the hard utilitarian ideal in education as a substitute for the goal of the more abundant life. He calls us to bring back the classics that we may go forward in training our youth not simply to make money but to achieve richness of life. He declares it never occurred to the business men "that the brightest youths, who had grappled with the greatest minds of the most intellectual people that have existed on our earth, might develop thereby a mentality capable of grappling with the gravest contemporary problems." "We are far from contending," he continues, "that the old classical education conferred infallibility upon those who pursued it, but we maintain that it made for an immensely higher grade of mentality than is coming out of the schools today, or that has been coming out for a long period of time, and that it did, and can still, produce the expansion of mind which is requisite for the solution of all problems."

Sounding a solemn warning that America is in danger of going the way of the totalitarian states, Mr. Chapin says in summarizing his conclusions:

> If America is to be saved from the brutalizing effects of business materialism, as exemplified in the credo of go-getterism, yea, if business itself is to be saved for its legitimate purpose, and we are not to sink ever deeper and deeper in the quagmire of Bolshevism, Fascism, and Naziism, the old ideals of teaching must be restored and adapted to modern conditions.

Paralleling the movement away from classical to business training, it is significant to note another trend —the waning influence of the church in the field of education. The two changes have been going on simultaneously, and are twin signs of the growing ascendency of materialism over idealism. The teachings of the church on the deeper meanings of life, the purpose of human existence, and the moral imperatives have, like the classics, power to deepen and enrich men's lives. It is not strange that, in an age given over so tragically to money-grabbing, both Christ and the classics should be bowed off the stage of education. Both must be brought back, else humanity will again begin to degenerate, as it has done at other times in the course of history, and our civilization to disintegrate. We can ill afford in these trying days to surrender the higher values for the sake of any immediate material gain.

American Churches and the International Situation

A STATEMENT FROM THIRTY-THREE AMERICAN LEADERS

We, the undersigned members of the Christian church in America, desire to state our common convictions on the bearing of the Christian faith upon the present international conflicts and the relation of the United States to them. We are moved to do this partly because of our dissent from a position advanced by many who are regarded as spokesmen for the churches, which seems to us to be due to intellectual confusion and to tend toward moral callousness and national self-righteousness and irresponsibility.

That position is that, since all war is unchristian, Christians in neutral nations should not discriminate between belligerents. It implies that Christian citizens of nations at war are disloyal to their Christian faith if they give support to their governments or armies. It ignores the reality of relative but important distinctions between the contending parties.

In contrast we offer the following interpretation:

1. For the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility.

2. This admission of common guilt as regards the *origins* of the present wars must not blind us to the incalculable issues at stake in the *outcome* of these wars. A distinction must always be made between moral accountability for conditions leading to war and moral obligation to deal with those conditions and their threatening consequences. In the present conflicts all nations are moved largely by national self-interest. But the fact that all are involved in a sinful situation, and that human justice is never perfect or human motives wholly pure, cannot excuse Christians from seeking such justice as is attainable. Discriminate moral judgments are of the essence of the Christian's task in life.

More particularly, an interpretation of the present conflicts as "merely a clash of rival imperialisms" can spring only from ignorance or moral confusion. The basic distinction between civilizations in which justice and freedom are still realities and those in which they have been displaced by ruthless tyranny cannot be ignored. To equate what the Soviet Republics are doing in Finland and what the Finns are doing to defend their liberties is to deny all ethical discriminations for the sake of a purely abstract perfection. To suggest that nothing of consequence is at stake in the success of Japanese, German, and Russian designs on China, Czecho-Slovakia, Poland, and the Baltic states, or in the successful resistance of these latter nations, is to be guilty of moral irresponsibility. A victory for the Allied powers or for China would not of itself assure the establishment of justice and peace, but the victory of Germany, Russia, or Japan would inevitably preclude the justice, freedom of thought and worship, and international cooperation which are fundamental to a Christian world order. Therefore, Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support.

3. Christians throughout the world are agreed that "war is a particular demonstration of the power of sin in the world. . . . No justification of war must be allowed to conceal or minimize this fact." (Oxford Conference Report.) Christians are divided as to the response which individuals and churches should make when their nation becomes involved in armed conflict. In every recent world conference of the churches, two alternative positions have been recognized as equally conscientious, honorable, and worthy of respect. Some Christians, holding that the use of violence in international relations is always sinful, declare that they can have no part in it. We respect the sincerity of those who hold this view, and are ready to defend them against forcible constraint or persecution. Others, equally honest and peace-loving, believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order, they must obey its call. Throughout Christian history the latter has been the view of the majority in the churches. We believe it is so today.

It is mistaken to suggest that Christians have no alternative between total abstention from war on the one hand and the proclamation of a "holy war" on the other. We record with gratitude that many Christians in warring nations are facing this issue with a high sense of responsibility, are keeping alive the reality of a Christian community transcending all divisions, are cultivating contrition for the common guilt in which all nations share, are even now preparing for just and lasting peace, and are exalting, in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own.

4. The churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts.

This must begin with recognizing that the freedom from war which the United States now enjoys is not due to greater devotion to peace or superior moral excellence, but mainly to geographic security. It is no occasion for self-righteousness, but rather for thanksgiving and the assumption of a larger responsibility in the works of mercy and the building of peace.

The United States cannot hope to have a part in determining a just and stable peace unless, during the conflicts, she proves herself alive to the deeper issues involved, sympathetic with the warring peoples in their bitter struggles, and prepared to make her contribution to a better future. That contribution cannot be merely in terms of moral preachments and lofty ideals for the conduct of other nations, but rather of responsible national participation in the long and painful task of peaceful reconstruction.

The best elements in all belligerent nations are hoping and praying for a new international order. That order must promise to every people, aggressors no less than victims of aggression, justice, opportunity, and the realization of legitimate aspirations. No lesson from recent history is clearer than that such an order is impossible unless every nation is ready to accept some limitation upon unqualified national action in the interests of the welfare of all peoples. We believe that it is the business of the Christian church in neutral as well as in warring nations to prepare their people for the necessary sacrifices and responsibilities. For this sacrifice of a measure of national self-interest to the higher ideal of the community of nations, the American people must be prepared. Here is the special task and obligation of Christian leadership at the present time.

These obligations spring from the very heart of Christian faith. That faith commits us to the ideal of a community of nations, designed to arrest the anarchy of nations and to raise the life of all peoples to a new level of security, and to recognition of the claims of humanity as superior to all particular national loyalties.

William Adams Brown	John R. Mott
Charles C. Burlingham	William Allan Neilson
Henry Sloane Coffin	Reinhold Niebuhr
John Foster Dulles	Justin Wroe Nixon
Sherwood Eddy	G. Bromley Oxnam
Charles W. Gilkey	Edward L. Parsons
L. O. Hartman	Howard Chandler Robbins
Henry W. Hobson	William Scarlett
Ivan Lee Holt	Charles Seymour
Douglas Horton	Henry K. Sherrill
Lynn Harold Hough	Robert E. Speer
W. P. Ladd	Charles P. Taft
John W. Langdale	Norris W. Tibbetts
Mildred McAfee	Henry St. George Tucker
John Mackay	Henry P. Van Dusen
Francis J. McConnell	Henry M. Wriston
Elizabeth C. Morrow	

Christians, whether laymen or clergy, who desire to associate themselves with the foregoing views are invited to send their names to any of the signatories or to Dr. H. P. Van Dusen, 99 Claremont Avenue, New York City.

"Lion of Idaho"

Stricken on Tuesday of last week with a cerebral hemorrhage, Senator William E. Borah of Idaho died on Friday, after remaining unconscious for several days. He was seventy-four years of age and, had he lived until March 4, would have completed thirty-three years of service in the United States Senate. Mr. Borah was called the "Lion of Idaho" because of his uncompromising attitude on great issues when his conscience led him into the opposition. He was a relentless foe of trusts and monopolies and always stood as a strong champion of complete United States independence in relation to foreign affairs. In accordance with his deep convictions, he shared with Senator Hiram Johnson of California and the late Henry Cabot Lodge the leadership in the successful fight against the proposal of President Woodrow Wilson that the United States become a member of the League of Nations. While no one doubted the Idaho senator's complete honesty in his stand on this critical issue, many discerning Americans regard his opposition to this country's entrance into the League as the gravest mistake of his career. Nevertheless, Senator Borah will take his place in history as one of the foremost of American leaders in this generation.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

And the Lord saw that the wickedness of man was great in the earth, . . . and it grieved him at his heart. But Noah found favor in the eyes of the Lord. . . . Noah was a righteous man.

The story of the flood may seem to some merely an old fable, discredited because it is unscientific; to others, its moral teaching may be trite, of the copy-book variety, and not only trite but untrue to fact, for sinners and sinful nations do not always perish. But if the science that is the background of the story is out of date, it is to be remarked that it does not in the least follow that the story is itself unscientific.

These Bible stories are to be judged, not by the way in which they handle subjects that they were never meant to teach, but by their competence in dealing with the matters on which they do claim authority. It is true that it is scientifically inaccurate to speak of a blanket of water over the entire earth, so thick that it covers the highest mountains; but just as you do not (if you are wise) judge your minister's sermons by a scientific reference that he uses as an illustration, so you are not on the right way to an adequate understanding of the Bible when you judge its moral and religious teaching by the science or the history that it uses as an illustration.

The authors of the book of Genesis did what the modern preacher must do—they accepted the science prevailing in their time and used it. They used it to drive home religious truth, and the question that we ought to ask, and it is the only relevant one, is just whether the value of the teaching stands apart from the particular forms in which it was expressed. This distinction between form and content is one that must be made. Once it has been made, then the beauty of the form will be properly appreciated.

What does the story teach? It says that moral decay means frustration and destruction—always, inevitably. This is true because the universe is the realm of a good God whose nature is outraged by evil as an offense against His ordered plan and rule. Now, it is not necessary to be a trained historian to know that the story of mankind is a long series of confirmations of this teaching. The problem of evil has not yet been solved, although there have been attempts enough; but, difficult as it is, it is hardly more difficult than the problem of why men do evil and expect to escape defeat, of why they sow wild oats and expect to reap a nice tame harvest, of why nations continue to make solitudes and call that peace. Evidently the teaching of the story of the flood is still needed. It is neither outworn, nor is it at all contradicted by accumulated human experience, which rather validates it. It is like the terrible handwriting on Belshazzar's wall—we ought to be at least as wise as the king who would not rest until he had found a Daniel to read him the full meaning of the ominous inscription.

But the story doesn't stop there. It says that the God of the universe of moral and natural law is grieved at the spectacle of human evil and folly. Far back in the beginning of the long religious evolution which is mirrored in the Bible, there is this insistence that God is human, no cold and dreadful cosmic Autocrat, ruling aloof and on high, remorselessly and with cold precision exacting of men His exact dues. The God of this story is a great fatherly, kindly Lover of goodness and beauty, seeking to find in men His dear children, His loyal fellow workers, that they may share His life and His love. Only when it becomes evident that man has failed, and failed utterly, does God, with a breaking heart, wipe the slate clean of the obscene scribble with which it has been defaced. Here is a foregleam of the glorious light which on Calvary shines through the tears of God.

And God spake unto Noah, saying, Go forth from the ark, . . . And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

The story goes on to say that the Lord God will not admit defeat. Human history is the story of ever new beginnings even if it is also the story of a long succession of defeats. Nor are these beginnings merely a repetition of past hopeful starts, like them doomed to end in a like futility. There is an advance—from the stock of Noah there is to spring an Abraham, and from him a great race which is to furnish, in God's good time and by His love and grace, a Redeemer. The rate of advance may be as slow as the flow of a glacier, but advance there is toward the city which hath the foundations, whose maker and builder is God. The dreadful catastrophe of which this ancient prophet was writing was not the end of an evil era only, it was also the beginning of a new stage of the long journey onward and upward.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

One other teaching should be noticed even in this brief treatment. The stately order of the seasons, in all their bounty and their beauty, is founded upon the divine goodness as well as upon the divine power. Since it has this twofold basis, it may be relied upon. Within its ample framework man may go about his work, and in reliance upon that order he may plan his life. It brings him thus the promise of the possibility of an ordered life.

But the gleam of glory which shines out from these pages of our Bible is that all this is the outcome of no mere cosmic machine, impersonal, lifeless, loveless. It is the gift of love. The world is not, as Mr. Bertrand Russell once called it, the result of the quite unintelligent onward "roll" of "omnipotent matter." Rather it is, as Thomas Carlyle wrote in "Sartor Resartus," our Father's House. Sir James Jeans says, I believe, that the ultimate reality is mathematical, and the untroubled majesty of the order that science discovers for us suggests the work of a great Mathematician. But what a gracious kindliness actuates this Master Mind! How this Divine Mathematician loves to use His wisdom and His power for the good of His children is the message of our Book for a troubled age. It tells each one of us that underneath all the universe are the everlasting arms of God's lovingkindness.

THE CHURCH AT WORK

The Human Side of Kingdom Building

★

RAYMOND H. HUSE

Looking Toward Easter

The next two months offer to the church the supreme evangelistic opportunity of the year. We have all heard of the traditional old lady who said she always noticed that if she lived through the month of March she lived through the rest of the year. So I have noticed that if people go by Lent, Holy Week, and Easter and do not heed the invitation to come into the fellowship of the church, the matter is apt to be postponed indefinitely and often permanently.

Bishop Herbert Welch wisely called our attention not long ago to the fact that perhaps our greatest field of evangelistic service lies in the lists of inactive members that make our consciences twinge uncomfortably when we fill out our statistical blanks for Conference. I think he was speaking particularly of New England, but I am sure it is just as true elsewhere. If these could be won to active Christian service, it would strengthen the cause of Christ many fold even if we reported no additions. The fathers had a sound psychology when they preached that first sermon in the protracted meetings from the text "I will heal their backsliding, I will love them freely."

However, if we wait until all or a majority of these are functioning a hundred per cent. before we try to reach the "other sheep," there will be a long lull in the angelic rejoicing. Indeed, sometimes those who have never made the great confession respond more readily than those who have lost their vision and their loyalty.

In view of the whole situation, I am proposing this slogan for our pastors and our churches:

> EVERY MEMBER OF THE CHURCH A MEMBER OF THE CHURCH SCHOOL, AND EVERY MEMBER OF THE CHURCH SCHOOL A MEMBER OF THE CHURCH.

There are two reasons why the first part of this slogan is timely. The ignorance of the Bible among all our people is appalling, and is one of the causes of wide-spread intellectual and spiritual poverty. The daily paper takes precedence over the daily chapter even among our official members. Even our most active Epworth League members know more about Amos of Pepsodent fame than about the first of the prophets. A business man who was teaching a class of boys asked me if the Saul present at the stoning of Stephen was King Saul! A college boy asked me seriously where in the Bible he could find where the witch of Endor wanted to wipe away the tears of the Christ at Calvary and was not granted that privilege.

However, it is as a method of approach to these inactive members that I am interested in this slogan. Let us study our church records and assign the names of the non-attending members of the church to organized classes and to the home department. If we can get them studying the Bible for a little while each week, we have turned them back toward the church. I believe the modern Sunday school offers the opportunity for subpastoral oversight, which was the purpose of the old-time class meeting.

The second half of our slogan is a summons to normal evangelism among our constituency. These young people are entrusted to our care and our training. Their parents place their hands in ours that we may place them in the hands of the Christ. Let us not fail.

The new Discipline has a provision regarding baptized children that is new as far as the Methodist Episcopal Church (that was) is concerned. For the first time, all baptized children are enrolled and *reported* as preparatory members. When they reach an understanding age they are to be gathered into classes and taught the meaning and privileges of church membership. I believe this is a real forward step. So often the baptism of a child has been merely a passing event and the child presented at our altars has moved off into "No Man's Land" until he is old enough to apply for a driver's license and wishes to prove his age. This new arrangement emphasizes the spiritual sponsorship of the church and also the fact that we believe the whole life should be given to Jesus Christ.

Harriet Beecher Stowe in one of her lovely books tells of an old minister who said to a fine young man, "My boy, is it not about time you gave your heart to the Lord?" "I have done so," was the calm reply. "I am very glad," said the preacher. "When did you do it?" "I have always done it," was the frank and earnest reply. Speaking in geometrical terms, that is the limit toward which we human variables approach. If from the early dawn of consciousness, as a child learns to love his earthly parents, he may love his Heavenly Father and Jesus Christ his Saviour and friend, who can doubt that God will do His part and like John the Baptist he may be "filled with the Holy Ghost from his mother's womb"? That such a case would be exceedingly rare we all admit, but it is good for us to approach that ideal.

When I say that our slogan should be "Every member of the church school a member of the church," of course I mean something more than joining the organization. Just how to help folks into that mystical transforming experience which we call the "new birth" is sometimes a perplexing task. In the old revival meeting days we made much of the altar service and as the seekers knelt there in true penitence we instructed them in the way of faith, and many rose from their knees with the light that never dawned on sea or land shining from their faces. Even then some came into the light more quietly and gradually. Of late we have been inclined to think that taking thoughtfully and prayerfully the solemn vows of church membership became the human side of conversion, and when we have asked people to join the church we have had in mind that deeper and inner choice. However, we have discovered that one may utter the most meaningful words of holy ritual and have nothing happen in one's soul.

Shall we, then, refuse membership to folks until they and we feel sure that they can say, "One thing I know, that, whereas I was blind, now I see"? I do not think so. Rather let us say, "Ye that do truly and earnestly repent of your sins, . . . and intend to lead a new life . . . draw near." Then let us seek by careful instruction and especially by the spiritual and songful atmosphere of the church itself to help them into the glad experience of conscious fellowship with the Father and with Jesus Christ His Son.

What's Good in the Movies

★

LILLIAN WHITE

"His Girl Friday"

Moving pictures about newspaper reporters' solving crimes have been so common that one almost begins to think of reporters and detectives as interchangeable. "His Girl Friday" is another one of these, only much cleverer and brighter than most. It is adapted from the old Ben Hecht-Charles MacArthur play "Front Page." This time a girl is the leading character, and the story is made to serve the theme that divorces are undesirable. Although this picture makes such feverish speed that one is left exhausted and with little to remember as compensation for the energy used, yet it is good fun while it lasts. It has so much jabbering that some of the lines cannot even be heard, much less remembered. Rosalind Russell is very good in her part and flies around so rapidly, waving her arms, that the ultimate effect of the film is something like a pinwheel whirling so fast that the outline of the separate parts is entirely lost. With desperate effort, I remember some cracks about red-hunters because they pleased me. Someone is accused of wearing red underwear and being on Stalin's payroll. Another time it is said the mayor has just put two hundred more of his relatives on the payroll to protect the city hall against Stalin's army, which has just left Moscow. Billy Gilbert's Joe Pettibone is the funniest bit I've seen for some time.

At the beginning of the picture, Rosalind Russell, just divorced because she couldn't stand Cary Grant's putting news-hunting ahead of her, has come to say good-by to him before leaving for Albany to marry a nice, sedate insurance agent. But Cary says divorces don't mean anything,—just a few words said over you by the judge,—so he begins all kinds of tricks to keep Rosalind from getting away. Finally she is caught again in the lure of newspaper sleuthing and at the end of the picture remarries her husband.

"March of Time"

The latest "March of Time," called "The Crisis in the Pacific," presents the navy's plan of modernizing and improving the island of Guam as a base. Japan is planning, says the screen newspaper, to extend her power not only in China but in the South Pacific, and the United States is the only power that can stop her in China. Guam, which at present has a military dictatorship, is a strategic point, says the film. Recalling that Japan has said that to strengthen Guam would be like pointing a gun at her, still "March of Time" seems to recommend that such a step would help the "United States plan to enforce peace."

"A Child Is Born"

This film, it seems, was made some time ago, but is just being shown now. It is a melodramatic and unrealistic story of events in the maternity ward of a hospital.

"He Married His Wife"

Another case of a divorced couple along with much publicity for race-track gambling. One of the divorcées declares, "What we said in the little brick church means more than what the judge said." Mary Boland and Roland Young are funny. On the whole it's mediocre.

"French Without Fears"

"French Without Fears" is light-weight in its meaning but skilful and clever in its direction under Anthony Asquith. It pictures Helen Drew as an inveterate flirt doing her stuff. The setting is at a school of the French language and, with the French phrases sprinkled through the dialogue, is a gesture of friendliness to France. There are a number of interesting and clearly cut characters, and some spots that are very amusing. Chris in his masquerade costume is too killing for words.

"Remember the Night"

"Remember the Night" develops the thought that an individual's home has much to do with how he turns out. In so doing, it shows an attractive country home at Christmas. The heroine thief refuses to marry the hero attorney lest she ruin his career, but inconsistently looks forward to marrying him after her prison term. In keeping with the usual movie ethic, the sentence is looked upon as a debt to society rather than a way of rehabilitating the offender.

Things to Think About

★

WORTH M. TIPPY

Engineering is the "art of directing the great sources of power in nature for the use and convenience of man."—*Charter of the Institution of Civil Engineering.*

A movement for employment of persons over forty-five is gaining headway. Employers consider that the experience and skill of older workers compensate for the greater vitality of younger men and women.

A contract specifying that, for every ten younger men employed in a job, one more of fifty-five or older must be hired, was signed on December 11 in the electrical trades of New York.

Thirty-six Rochester, N. Y., industries have agreed to give more employment to middle-aged workers. With a total of 35,000 employed by these firms, they will seek to maintain "a balance between older and younger workers approximating the working age groups of the community," in order to end discrimination against capable workers over the deadline of forty.

Water in the semicircular canals of the ear controls balance. One canal lies horizontal, another perpendicular along the side, the third perpendicular across. The changing levels of the water in ways unknown act automatically to secure balance. It is done without our thinking.

At the University of Florida, 2200 students out of 3300 make their way in whole or in part. Sixty live in trailers. They pay $3.50 a month ground rent to a near-by house, and for the privilege have water and access to bath and toilet. A recent survey revealed that quarters were kept clean and tidy by the young men, and that they had devised many interesting gadgets and conveniences.

There are 108 species of trees having commercial value in the United States, and more than 1000 varieties of trees. In German forests but six varieties are grown, and in French forests but two or three more. One third of all the turpentine in the world is produced in the French Gironde pine forests.

The Committee on Medical Care for the people of the United States reported that there were nearly 1,100,000 persons who devoted all or a large part of their time to providing medical service, and who from it derived their livelihood. Among these were 121,000 physicians, 56,800 dentists, 118,000 graduate nurses, 150,000 practical nurses, 47,000 midwives, 4,900 chiropodists, 20,200 optometrists, 7,700 osteopaths, 16,000 chiropractors, and 10,000 religious healers.

In a dissenting opinion to the recommendations of the Committee on Cost of Medical Care, in its recent report, Professor Walton H. Hamilton of Yale University, while approving the report as a whole, said, speaking of social medicine: "The turbulent stream of change which hurries us towards an unknown future is not going to be stayed while we cautiously tinker and solemnly debate the next step. The plain truth is that, rich as the country is in potential wealth, the haphazard system of private medical enterprise is a luxury we cannot afford."

PERSONS

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Bishop Francis J. McConnell is announced as the speaker for the Charles Street Forum, Charles Street Meeting House, Boston, Sunday afternoon, February 4, at 3.30, with "Religion and the Bill of Rights" as his subject.

Rev. Walter Brooks Foley and family, of Manila, have postponed their sailing to the United States until February 19, when they will leave on the S. S. "President Pierce," due to reach Los Angeles March 17.

Miss Martha Susanna Gertsch, a missionary of the Woman's Foreign Missionary Society, serving as a teacher in Penang, Straits Settlements, was recently united in marriage with Herbert Henry Peterson, a missionary of the Board of Foreign Missions, and on the faculty of the Anglo-Chinese School in Penang. They are making their home at 136 Burmah Road, Penang.

Mrs. Imogene Laura Field Worley, widow of Dr. James Harvey Worley, a missionary to China from 1882 to 1914, died on January 14 in St. Cloud, Fla., from heart failure. Mrs. Worley was the mother of Mrs. Ralph A. Ward and Dr. Harry W. Worley, both missionaries in China, and Mrs. J. I. Parker, a former China missionary. She was born in La Salle, Ill., July 20, 1856, and was educated at Tabor College and the University of Nebraska. Her marriage to Dr. Worley took place in 1880, and they went to China in 1882. During their years of service together in that country, Mrs. Worley was engaged in educational work in Kukiang, Foochow, Kucheng, and Kutien. For a number of years she served as principal of the Schell-Cooper Institute in Kucheng.

Rev. B. F. Kubilius, pastor of St. John's Lithuanian Methodist Church, South Boston, is a patient at the Deaconess Hospital, recovering from an operation for gallstones.

Dr. Thomas S. Dunning, for the last sixty-nine years a practising physician of Philadelphia, Pa., and Middletown, Del., has the distinction of being the oldest living alumnus of Dickinson College. Dr. Dunning, who graduated from Dickinson in 1867, became the college's oldest living alumnus upon the death of Dr. Charles William Super, class of 1866 and former president of Ohio University, who died recently. In excellent health, despite his ninety-two years, Dr. Dunning lives with his wife and daughter at 1328 North 15th Street, Philadelphia, where he has practised continuously since 1878 and where he continues to receive some patients.

Mr. and Mrs. E. Dow Bancroft of Urbana, Ohio, are bereaved by the death of their only grandchild, Jane Buchanan, two-year-old daughter of Mr. and Mrs. Stephen Buchanan of Wiltshire, Ohio. Mr. Bancroft is well known in Methodism as a leader in the Commission on Men's Work.

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, with headquarters in New York City, will deliver the Thirkield Lectures on Preaching, Social Service, and Interracial Goodwill at Gammon Theological Seminary, Atlanta, Ga., February 13 to 16.

Miss Jane Lowe, daughter of Bishop and Mrs. Titus Lowe of Indianapolis, Ind., was married recently in First Methodist Church, Portland, Ore., to Howard E. Nealond of Portland. Bishop Lowe, who was formerly in charge of the Portland Area, officiated.

Walter Bigelow Wriston, son of President Henry M. Wriston of Brown University, has been elected chairman of the *Argus,* Wesleyan University student newspaper. He is a junior at Wesleyan, of which his father is a graduate and former faculty member.

Rev. Charles S. Otto, superintendent of Boston District, and Mrs. Otto have had a grandson—their first—added to their family circle, which already included two granddaughters. The newcomer is the son of Mr. and Mrs. Harry F. Hey, recently of Ashland, and has been named Donald Bradford. The family is soon to move to Flushing, N. Y., where Mr. Hey has lately assumed a new position.

Dean Kelly Miller, whose name has long been associated with Howard University as graduate, professor, and dean, died recently in Washington at the age of seventy-six. He was widely known as a writer and lecturer on the American Negro problem.

John J. Farrington, a loyal and faithful layman of the First Methodist Church at Saranac Lake, N. Y., has been elected president of the Adirondack National Bank and Trust Company of that town. Mr. Farrington was for thirty years the steward of the Ray Brook State Hospital for the cure of tuberculosis, and saw the hospital grow to the large sanatorium that it now is. He was for a number of years the president of the board of trustees of the First Methodist Church, and is now the lay leader.

Rev. Thomas P. Potter has served continuously for thirty-five years on the statistical staff of the Upper Iowa Conference. He was first appointed in 1905 on his graduation from college and transfer to that Conference. In 1909 he was elected statistician of the Conference, and each year since then he has been reelected. He therefore has to his credit four years' probationary membership, thirty-one years as statistician, and is elected for the thirty-second year, the 1940 Conference. He wonders if this may be a record. Dr. Potter has been assistant editor of the General Minutes of the Methodist Episcopal Church since 1925. His office is at 150 Fifth Avenue, New York City.

Mrs. G. W. Jones and her mother Mrs. A. M. Stevens of Amesbury, are spending the winter in St. Petersburg, Fla., at 2095 Upton Court, South. Mrs. Jones writes that they are greatly enjoying that city and vicinity, and the churches there. Mrs. Stevens is in her eighty-eighth year.

The Book Committee has lost an efficient member in the death of Thomas O. Cunningham of Kansas City, Kan. Mr. Cunningham was a delegate to the General Conferences of 1928, 1932, and 1936 and to the Uniting Conference of 1939. He had been a member of the Book Committee since 1936. A widow and three sons survive.

Dr. Daniel L. Marsh, president of Boston University, and Mrs. Marsh gave a tea at their home on Bay State Road Sunday afternoon in honor of Dr. Franklyn B. Snyder, president of Northwestern University, and Mrs. Snyder. Dr. Snyder spoke, and Rev. Archiver J. Strait extended greetings on behalf of the Northwestern University Club of Boston and vicinity. Ninety-six graduates and friends of Northwestern accepted invitations to the tea.

Rev. Harold Lancaster, pastor of First Methodist Church, Ottumwa, Iowa, will conduct a Religious Emphasis Week at Nebraska Wesleyan University, beginning February 5, in cooperation with the First Methodist Church of University Place. Dr. Lan

aster will speak at Wesleyan chapel xercises each morning and conduct a .30 P.M. service in the church. Leadng up to the Religious Emphasis Week vill be a series of student talks at the egular prayer-meetings on the campus ach Wednesday night led by memers of a Wesleyan "Commission on he Church and Youth."

Bishop G. Bromley Oxnam announced on Friday of last week the ransfer of Rev. Clarence F. Avey from South Street Church, Lynn, to Starrett Memorial Church, Athol, effective February 4. Mr. Avey has been pastor at South Street since 1934. At Athol he succeeds the late Rev. Arthur A. Pitman.

Rev. W. Lorimer Sargeant, assistant pastor of Wesley Methodist Church, Worcester, is reported on the sick list at Lincoln Hospital, that city, by *The Wesley Herald* of January 20.

Willard E. Uphaus, a member of Summerfield Methodist Church, New Haven, Conn., has been elected minister to labor (without honorarium) by the official board of that church. Mr. Upham is executive secretary of the National Religion and Labor Foundation. Rev. J. G. Butler is pastor of Summerfield Church.

Rev. and Mrs. George F. Durgin of Townsend Harbor will reach their golden wedding anniversary on Monday of next week, January 29.

A cable from Japan to the Board of Foreign Missions brought word of the death of Rev. Robert Percival Alexander, veteran missionary of the Methodist Episcopal Church in service in Japan, at his home on the Aoyama Gakuin campus, Tokyo, January 13. Dr. Alexander went to Japan in 1893 as a teacher of Bible and of English in Aoyama Gakuin. His missionary career was spent in connection with that institution, except for several years in Hirosaki. He was recognized by the Government and by other educators as one of the outstanding teachers of English in all Japan, and many of Tokyo's leading citizens have been members of his Bible classes, conducted usually in his home on the campus. Dr. Alexander was a native of Canada, born in 1862, and was a graduate of Harvard University with both bachelor's and master's degrees in arts. In 1893, just prior to his appointment as a missionary, he joined the New England Southern Conference, and he was a member of that body at the time of his death. In 1920 he married Fanny Gray Wilson, then a missionary of the Woman's Foreign Missionary Society, in Japan. She survives, as do also five children. At the time of the retirement of Dr. and Mrs. Alexander from active service in 1933, the alumni of Aoyama Gakuin built and presented to them a residence on the college campus, in token of their affection.

EVENTS

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Two special days of prayer in which youth of many countries will participate are announced for February. The first of these is the World's Student Christian Federation Day of Prayer, Sunday, February 18, which will be observed throughout the Student Christian Movements of twenty-seven countries of the world. This will be followed on Wednesday, February 21, by a worldwide observance of a Methodist Youth Day of Prayer initiated by the National Council of Methodist Youth.

A New England Conference on Civil Liberties, under the auspices of the Civil Liberties Committee of Massachusetts, is scheduled for Saturday of this week, January 27, at the Boston City Club. Beginning at 10.15 A.M., there are to be three group discussions, "Censorship of the Radio and Other Channels of Thought," "The Rights of the Negro," and "Law Enforcement and Its Abuse," to be followed at 11.15 by two more group discussions, "Academic Freedom" and "Freedom of Conscience in Peace and War," with Bishop G. Bromley Oxnam as one of the speakers on the last-named subject. A general session at 2 is the program for the afternoon, concluding with "At the Group Discussions They Said . . . ," by Orville S. Poland, chairman of the Massachusetts Civil Liberties Committee. The final event of the day is a dinner at 6.30, for which the speakers announced include Hon. Edwin S. Smith, a member of the National Labor Relations Board; Hon. O. John Rogge, assistant attorney general of the United States, and Roger Baldwin, director of the American Civil Liberties Union.

A new publication policy was inaugurated with the January 6 issue of *The Union Signal*, weekly magazine of the National Woman's Christian Temperance Union published in Evanston, Ill. The first issue of 1940 was twenty-four pages, up eight pages from the usual size, most of the space being devoted to magazine-length illustrated articles on child labor and social hygiene. *The Union Signal* will continue three weeks each month as primarily an organizational magazine. One issue, the first week of each month, will be an enlarged journal devoted to general consideration of some particular phase of social welfare. The enlarged journal will continue each month to trace the place of alcohol in social evils affecting the American home, but the new size will permit much more complete treatment of other phases of the W. C. T. U.'s program, such as general youth welfare, educational action against narcotics other than alcohol and against social diseases, for Christian living, and for international peace.

The HERALD was misinformed regarding the location of the Summer School of Ministerial Training that is to be held this year for the New England and New England Southern Conferences. The place is Wilbraham Academy instead of East Greenwich.

The joint committee for the reduction and limitation of armament of the Church Peace Union and the World Alliance for International Friendship Through the Churches has issued a statement regarding national defense and the budget, in which it is declared that the total asked for 1941 is stated to be "approximately $1,800,000,000." If the estimates for public works of a military or semi-military nature are added, the total is swelled to over $2,000,000,000. This vast sum is the largest peace-time appropriation for armament in the nation's history. It is more than half a billion dollars above the entire cost of the Government in the fiscal year 1916-'17, during which we entered the World War, and it more than trebles our national expenditure of $540,356,000 for military and naval purposes seven years ago. It exceeds all the amounts asked for such urgent domestic needs as relief for the unemployed, pensions, aid to agriculture, public works, interest on the national debt, and the regular operating expenses of the government departments. The statement continues: "The question whether our Government should thus increase its military and naval strength is now before Congress. The advocates of 'preparedness' are conducting a vigorous propaganda and are bringing strong pressure to bear, and Americans who hold that such 'preparedness' is neither necessary nor in the interest of peace should make their protest with like vigor."

Methodist Advance Starts in Boston

FIRST OF EIGHTY-TWO MEETINGS TO BE HELD THROUGHOUT THE COUNTRY

For the first time in American Methodist history, Northern and Southern bishops of The Methodist Church, including a Negro episcopal leader, joined in ordaining seven men to the ministry of The Methodist Church at the close of the morning session of the Methodist Advance held in Copley Church, Boston, on Tuesday of last week. Participating bishops were Bishop G. Bromley Oxnam of Boston, in charge of the ordination service, Bishop Clare Purcell of Charlotte, N. C., Bishop Paul B. Kern of Nashville, Tenn., and Bishop Robert E. Jones of Columbus, Ohio, noted Negro leader. This was the first of eighty-two great meetings of Methodists to be held throughout the country, under the leadership of the Council of Bishops.

From all parts of New England, Methodists crowded Copley Church to capacity for the session on Tuesday morning. Speakers were Bishop Kern, discussing "An Ancient Secret Rediscovered"; Bishop Jones, whose subject was "This Nation Under God," and Bishop Purcell, who had as his theme "What Is This Methodism?"

After a devotional service conducted by Bishop Oxnam, Bishop Kern was introduced and said, among other things:

"Not long ago I visited the humble cottage home in West Bromwich, England, from which Francis Asbury, the son of a gardener, set out to become the apostle of Methodism in America and one of the two first bishops of our church. What was it that transformed the English peasant lad, without appreciable schooling, into one of the most creative personalities in American life? What is Asbury's secret?

"I. Asbury had a hunger for the things of God. As a youth at home, he arose at 5 A.M. and walked three miles to a Methodist prayer-meeting. Then he returned home and walked a mile and a half more to attend morning prayer in the parish church. Knowing no classical language, he taught himself both Greek and Hebrew that he might better understand the Bible.

"II. Asbury revealed a sense of mission. He was the son of a gardener, but he felt called to go as the apostle of Methodism to a land that he had never seen. There rested upon him the sense of a divine imperative. It lifted him out of the narrow confines of the life for which he seemed destined, and made him one of the great forces in the building of a new world. Can we preachers and laymen recapture this sense of a great mission to modern life? I think we can.

"III. Asbury laid down his life in the spirit of sacrifice. He never returned to England; never saw his parents again. For the sake of the gospel he gave up native land, marriage, and home life and became a wanderer. His incessant travels took him, at first on horseback, then in a jolting carriage, from New England to Georgia and from Baltimore to Tennessee. He had no end of hardships, sleeping in the open, and in flea-infested pioneer cabins, beside the hearth, with dogs and chickens. He knew loneliness. He endured it all in order that he might become a witness to the redeeming gospel of Christ.

"IV. Bishop Asbury had a passionate love for people. He had no home of his own, but he had a place in his heart for men and women who had lost the path and gone off in the byways of sin. He believed that they could be redeemed. He believed that there was power in the Christian gospel; that it could bring about a new birth in the human heart.

"Today we face a world in which human values are imperiled. Even the church is constantly in danger of losing its passion for the redemption of men. But this was Asbury's secret. Methodism was born with this passion in its heart. It will live again and in power, only as it keeps its redemptive purpose strong and active."

Bishop Kern was followed by Bishop Jones, who, in speaking on his theme, "This Nation Under God," pointed out that "the recent unification of the three principal branches of Methodism in this country would have been impossible without mutual acquaintance and brotherly trust. Our experiences in entering into union suggest unmistakably the surging of some Power, guidance from without and above."

BISHOP G. BROMLEY OXNAM
WHO PRESIDED AT THE SESSIONS OF THE METHODIST ADVANCE IN BOSTON

Continuing, the speaker said: "We are here highly resolved that this nation, under God, our nation, shall not perish from the earth and that the church of God shall grow and flourish, amply discharging its high responsibilities to this hour. To quote Dr. John R. Mott, 'there can be nothing quite so dishonoring to the great past as to assume that it has not prepared the way for something greater in the period that lies ahead.' "

Declaring, "The Church by the Side of the Road is an anomaly. It must get into the fight—enrich, redeem, purify all streams of life," Bishop Jones went on to say: "We need a Wesleyan movement in modern garb, with modern outlook, spirit, technique, and daring. In our modern Methodism what takes the place of the long trail? What takes the place of the open altar? What takes the place of the 'heart strangely warmed'? Who takes the place of the man who set Methodism to singing? Our founder said, 'I look upon the world as my parish.' What do we say? We must match radio, airplane, television, wireless telegraphy, modern communication and transportation with a modern zeal for soul-saving.

"Bishop Ivan Lee Holt, a former president of the Federal Council of Churches, says 'Unless it is a truer church in lifting the banner of a just society and marching under it, it is destined that Christianity will cease to be an ethical religion and the church will become a bare social survival, a relic in the museum of history.'

"There are encouraging signs. The New York Chamber of Commerce at a recent meeting placed first, among the things necessary to produce the public schools that New York wants, 'A deep, true, religious understanding and point of view.' 'If this nation,' the Chamber of Commerce said 'does not maintain its religious foundation its whole structure will fall.'

"Methodism, measured by its success, its flexibility, its simplicity, its open-mindedness claims a place among the more highly organized groups of the Christian faith for a time like this. Our doctrine of the importance of man's free will is thoroughly democratic; it hurdles all barriers.

"Methodism must keep its approach to the lowly. Society will never be saved from the top; it must be saved at the bottom. We can never ignore the humblest without doing violence to the best.

"Our simple church structures are an advantage. Mostly, we have not built cathedrals. A gospel that cannot be preached in the market place, in the brush arbors, in the open square, in the fields, fails in revealing the mind of Christ. Our simple house of worship, our 'circuits' of small stations have an advantage.

"Religion must continue to satisfy the emotional life of man. He cannot live by intellect alone."

"What Is This Methodism?" was the question to which Bishop Purcell addressed himself. His answer, in substance, was as follows:

"Methodism is not just another "ism," despite the closing syllable of its name. The world has enough 'isms'—Communism, Fascism, materialism, humanism, and so on.

'Neither is Methodism just another 'sect.' With its eight million members, with its spread through thirty major areas of the world, it has taken on all the characteristics and responsibilities of a great church.

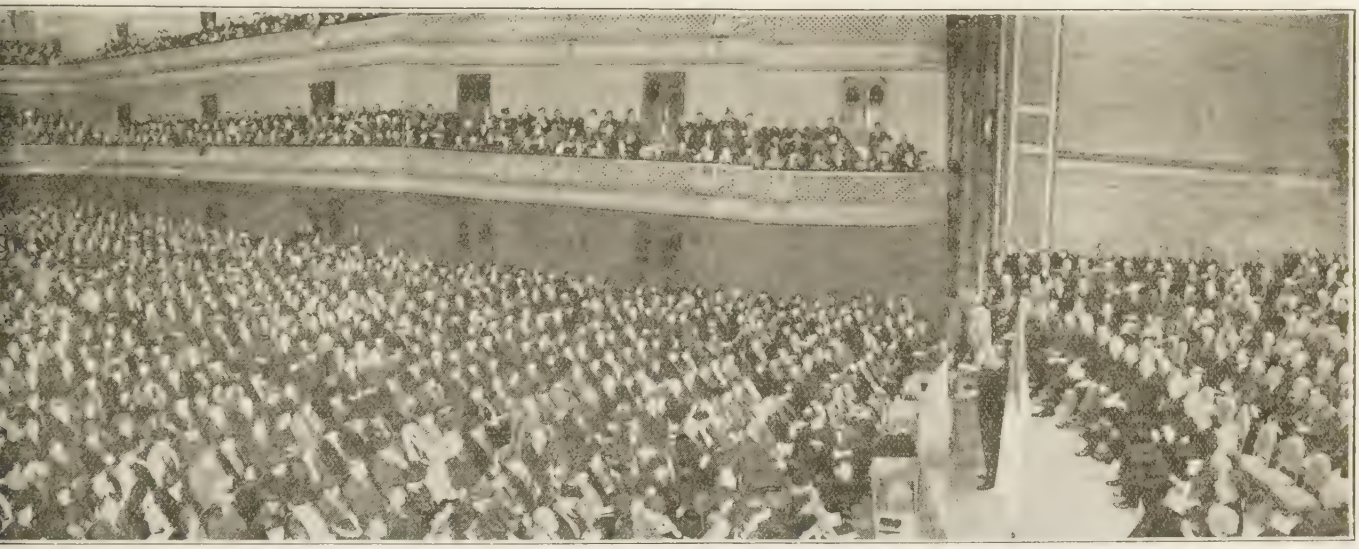
"It is not merely a vast religious organization, though it is an organization.

"But Methodism is:

"1. An event of major significance in the religious history of mankind. We can never get beyond our birth in one of the great centuries of the world's history; beyond the historic fact that Methodism and the evangelical revival made over the spiritual history of the English-speaking race.

"2. An experience of a transforming spiritual fact in conversion. Methodism still gets conversions, though not all of them occur in the old spectacular ways. She must continue to convert men and women to Christ.

"3. Methodism makes affirmations concerning vital issues of today. The church has



oston Post Photo

Three Thousand Methodists Crowd Symphony Hall for Methodist Advance Program

A GLIMPSE OF THE VAST ASSEMBLAGE

t been slow to speak out the Christian nscience against war, against social and onomic injustice, against the wide-spread verty in our land, against racialism.

"4. Methodism, like all branches of the ristian church, is a fellowship in a world hate; a beloved community which has read throughout the world.

"5. Methodism is an obsession in a world indifference. The Methodists have never en afraid of enthusiasm and holy daring. hey are still enthusiastic.

"6. The Methodist movement is an adven-re under the great commission of Christ, o ye into all the world and preach the spel to the whole creation.' "

In the ordination service, seven students Boston University School of Theology re-ived ministerial orders—six as deacons and e as an elder. Those ordained deacon, ith the Conferences that had elected them, ere: Max Otis McCamley, Papillion, Neb., ebraska Conference; Melvin Ray McGau-hey, Union, Neb., Nebraska Conference; harles Richard Knowles, Akron, Ohio, orth-East Ohio Conference; Arlyn Elmer onard, Timken, Kan., Southwest Kansas onference; Gene Griffitts Taylor, La ygne, Kan., Kansas Conference; Floyd C. eFlyer, Palmyra, N. Y., Central New York onference. Neal Bond Fleming, Atlanta, a., elected by the North Georgia Confer-ce, received elder's orders.

In the afternoon two mass meetings, one r women at Copley Church, with Mrs. arl S. Ell presiding, and the other for men the Church of the Covenant, with Bishop xnam presiding, were held simultaneously. t Copley Church the auditorium was owded with women representing Woman's oreign Missionary societies, Woman's ome Missionary societies, and Ladies' Aid cieties of the Area. After a brief devo-onal service conducted by Mrs. Arthur F. rown, Bishop Jones was introduced and ldressed the gathering on "A Solid Front American Methodism." After the offer-g, announced by Mrs. Howard M. eSourd, Bishop Purcell spoke in high com-endation of the place of women in the ew Methodist Church, under the theme Women and the Methodist Advance."

At the Church of the Covenant the rst address before the men was given by Bishop Kern, who said, among other things:

"Let us make effective our Methodist polity. Perhaps we shall be comforted by realizing that it is the envy of other denominations. We have, through it, been enabled to mobilize and deliver Methodism in a great impact upon the life of this country.

"I was impressed last summer at the regional conference of European Methodists held in Copenhagen. They had to use three languages to carry on the conference, but the sense of spiritual unity was over all and in all. It is my prayer that we can carry even into the last local church this sense of oneness with all the children of God."

Following Bishop Kern's address, there was a forum period. Among other questions and answers were the following:

Question—"Is the church ready for another Centenary Movement?"

Bishop Kern's answer—"The next great forward movement should be in the field of stewardship."

Question—"Is there a place for the professional evangelist in the new church?"

Summarized, Bishop Kern's answer was that the pastor must not expect to pass his evangelistic responsibility on to someone else, but that there is still a place for the few men that are particularly fitted for specialized evangelism.

Question—Bishop Oxnam inquired whether the new church had been so organized as to specialize completely in religious education without due attention to evangelism.

Bishop Kern's reply was that probably the Sunday school people are timorous through lack of Christian experience themselves, rather than through any fault in the materials or the organization for religious education.

Bishop Kern was followed by Bishop Jones, who took as his theme "The Negro in the United Church." Bishop Jones was at his best and made a profound impression upon the great audience of men. He was particularly happy in answering questions during the forum period, by which his address also was followed. He showed his deep interest in unification and declared that the Negro would go forward in hearty cooperation in the new set-up of the church.

Crowding Symphony Hall Tuesday evening, Methodists of Boston and all New England completed a busy day and brought to a close the initial meeting of the series of eighty-two gatherings in the nation-wide movement known as the Methodist Advance, the purpose of which is stated as follows: "To celebrate the fact of Methodist union; to center attention upon the essentials of our faith and polity; to deepen the consciousness of world mission; to advance in personal and social evangelism."

Bishop Oxnam presided at the Symphony Hall gathering, President Daniel L. Marsh offered the prayer, and the three visiting bishops made the addresses. Professor James R. Houghton directed the music of the evening, which included an anthem, "Psalm One Hundred Thirty," by the Boston University Seminary Singers, the "Hallelujah Chorus" by the Boston University Chorus, and "O for a Thousand Tongues to Sing" by a ministers' chorus. Miss Myrtle Richardson was at the organ.

Bishop Jones, speaking on "The Heavenly Warfare," demanded "peace now, not three years from now."

"The Christian church," he asid, "must cry out against the munition-makers who supply arms and munitions to both sides of every modern war. I, for one, want peace. I want it now, not three years from now.

"As was said long ago, the world needs a moral and spiritual equivalent for war. How I wish that we Christians could command from ourselves and from our whole fellowship all that a soldier puts into his going to war—enlistment without reservations, desiring a place on the firing line, loyalty to his flag and to his cause! Would to God we had that determination in the church!

"The more we send abroad of a commodity like Christian faith, the more we have to keep at home.

"The real test of Christian faith is your ability to bring someone to Jesus Christ. I rejoice in the new prospect of lay leadership in the united Methodism. I hope that it will extend to evangelism.

"When the Christian is saved he is saved both individually and socially—saved to the great ethical and social enthusiasms without which our civilization cannot survive."

Bishop Purcell discussed the theme "A Church Christ Can Use." He said, in part:

(Continued on page 92)

Bishops' Night at Social Union

Four episcopal leaders of The Methodist Church, Bishops Robert E. Jones, Paul B. Kern, Clare Purcell, and G. Bromley Oxnam, were seated at the guest table at the January meeting of the Boston Methodist Social Union, held on Monday evening of last week in Jacob Sleeper Hall. Others at the table were Mrs. G. Bromley Oxnam; Dr. Daniel L. Marsh, president of Boston University, and Mrs. Marsh; Rev. L. O. Hartman, editor of ZIONS HERALD, and Mrs. Hartman; Ralph B. Emery, president of the Social Union, and Mrs. Emery; and Master Donald Mork, xylophonist. After the singing of the Doxology, the invocation was offered by Bishop Jones. Following the dinner, Master Mork rendered a xylophone solo and responded to two encores.

During the brief business meeting, the president of the Social Union, in commenting on the present situation of the world, read a reprint from *The Boston Herald* of an editorial that appeared in *Harper's Weekly* of October 10, 1857. The situation pictured in that editorial strikingly paralleled world conditions in 1940. Mr. Emery announced that Dr. Ralph W. Sockman, pastor of Christ Church, New York City, would be the speaker at the next meeting of the union, on February 19. The occasion is to be Guest Night, when it is expected that the presidents of similar organizations of the Protestant Episcopal, Baptist, Congregational, and Universalist denominations in Boston will be present. The March meeting will be Young People's Night. The chairman of the membership committee presented the names of five persons, who were elected to membership in the union. The toastmaster then called upon the editor of ZIONS HERALD to introduce the visiting bishops.

At this point Master Mork again gave a solo on the xylophone and responded to two encores.

For the brief address in the series "Highlights of Methodism," the editor of ZIONS HERALD took as his subject the remarkable career of Bishop Enoch Mather Marvin. By way of introduction, he pointed out that Bishop Marvin was descended from the famous Cotton Mather family of New England and that one of his ancestors, who spelled his name Marvyn, came to this part of the country on the ship "Increase" in 1635. The speaker briefly traced the career of the bishop from the days when he was a boy preacher in Missouri until, in his absence from the General Conference of 1866 in New Orleans, he was elected a bishop of the Methodist Episcopal Church, South. He also told of the bishop's trip around the world and of his profound interest in missionary work in China. He described Bishop Marvin as tall, long-legged, and loose-jointed, much like Abraham Lincoln. Bishop Marvin, the speaker said, was a man of logical mind with a fine sense of humor. He had a kind heart and was always open to the call of human need. With signal devotion he spent two thirds of his life in a "direct effort for the salvation of mankind." He was a humble man, well aware of his own limitations, and on this account possessed a personality of unusual strength and force. In closing, the speaker said that the South might well be proud of this, one of its greatest bishops. New England is also proud of him as one descended from the great Cotton Mather family.

Following this address, the group sang "America the Beautiful," after which Mr. Emery introduced Bishop Kern, who took for his subject "The South Salutes the New Methodism."

"The South," said Bishop Kern, "brings into the united church some grave problems which must be faced in a mood of forbearance and cooperation. Among these is our economic problem. The South shares with all strictly rural areas a depressed standard of living. Farm income is simply below the level, in most instances, of the good life, and many of our problems grow out of factors beyond the individual's immediate control. We have suffered from the one-crop habit. Cotton has been king, but today we face a diminishing market because of world competition and also a depleted and wasted soil upon which to grow this staple on which the South has so long depended. We may not be economic problem number one, but we shall need to widen our resources and share in the inevitable trend for the rehabilitation of rural life in America.

"We bring into the new church a problem of interracial adjustment. Not that we have the only race problem in America. By no means. But the Negro and the white people have grown up together in larger numbers than elsewhere in America. We have made progress in the South in our journey toward a Christian solution of these racial attitudes. We have much yet to accomplish. I should like to remind you that there are two types of Negro in the South. There is the shiftless, ignorant, criminal type, and there is the industrious, ambitious, and cultured Negro. And there are two kinds of white people also. There is the ignorant, prejudiced, truculent white man, and there is the fair, brotherly, and Christian group. We may thank God that these latter groups are growing in each race, and it is our business to aid in lifting the level of the underprivileged Negro and judging the race not by its worst but by its best type."

Bishop Kern then discussed quite frankly, and at times facetiously, some of the current misconceptions held in the North regarding the South. After remarking that "not everybody in the South always voted the straight Democratic ticket," he went on to question whether the current idea that the people in the South are "more religious" was accurate. While they may have, he said, more manifestation of religious activity, it would be an open question whether one section was above another in those sterling qualities of ethical character and social outlook which are the fruits of the Christian ideal. The bishop stated that the religious leaders of the South were not as theologically reactionary or fundamentalist as is commonly thought. "Our young men and women share the modern viewpoint, accept the historical method, and while our conservatives are better advertised, the main body of our leadership is open-minded and liberal in thought." In discussing the social attitudes of religion, he insisted that there was much emphasis today in representative pulpits upon the social gospel and a frank facing of the Christian challenge to the economic and race situation. The anti-war feeling grows steadily, and in campus groups and among young people generally there is a strong pacifist sentiment.

Bishop Kern closed by listing three contributions which he felt the group known as Southern Methodists would bring into the united church. First, "a highly articulated system of church administration. We are geared up for achieving a religious goal. Our bishops, district superintendents, preachers, and laymen build the program togeth and carry it out in the most happy ar cordial cooperation." He called attention the increase in church school enrolme within the past two years of 182,000 pupi as an example of effective organization f results. There is a "spirit within the wheel which delivers the process from the deadne of mere mechanics.

The second contribution mentioned w "an enthusiasm for and faith in religion The people in the South believe in t church. They attend in large numbers. Th believe in the revival, or period of speci religious emphasis. People are converted regular preaching services and in mar churches are received almost every Sund into the church. Here is "a great reserv of religious enthusiasm that may prove inspiration to the larger fellowship of Met odism."

And finally, there is to be found in t South "an evangelical emphasis which sembles that of early Methodism. Our peop still believe in the reality of sin. They do n philosophize it out of existence. They belie in salvation by grace and not by merit, a they witness on every hand the saving pow of the redemption that is in Christ. Men c be reborn. Life can be transformed by t love of Christ, and the glory of preaching personal salvation which is by the power God and the grace of Christ is the sacr privilege of our ministry. We enter into t new Methodism with glad enthusia humbly to do our part and to receive t wealth and blessing of the new and rich fellowship of a world-wide Method Church."

The meeting closed with the benedicti by Bishop Purcell.

Portland District Letter

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E. W. ROBINSON, Superintenden

There is a song beginning:

"We're ninety-nine miles from home
We're ninety-nine miles from home;
We'll walk awhile
And we'll rest awhile;
We're ninety-nine miles from home."

And then, with each verse, the numl decreases by one mile until the song bri us home.

Along about Thanksgiving time a trict superintendent begins to think, a fearfully but cheerfully withal, about long list of fourth quarterly conferences must hold (eighty-two active churches Portland District) and he starts his cha

"There are seventy-five more to be held
There are seventy-five more to be held
I'll drive the jalopy
'Long fair roads or sloppy;
There are seventy-five more to be held.

Then, along about the fiftieth (in Me March probably), he chants in his sl "And now we will hear from the Lad Aid—God bless 'em," or "Have the finan accounts been audited?" or "Whom did church elect as its lay leader?"

The Portland District conferences being checked off one by one; solemnly with a due sense of propriety. Steadily t are marching into history.

The two "mountain trips" were acc plished before the snows made trave difficult, though the nose of my thirty-tw sniffed a blizzard as I left Berlin, N. H.,

Methodist Leaders Attending the Annual College of Preachers

out a hundred Methodists came together at Garrett Biblical Institute, Evanston, Ill., December 26-29, for the annual College of eachers held under the auspices of the General Conference Commission on Courses of Study, of which Dr. Allan MacRossie is ecutive secretary. In the various papers presented, the theme "The Family of God" was discussed in its theological, ecclesiastical, cial, economic, missionary, and ecumenical aspects. The speakers included President Willis J. King, Bishop Edwin H. Hughes, Dr. ul W. Quillian, President Horace J. Smith, Dr. Oscar T. Olson, Dr. William K. Anderson, Dr. Marshall R. Reed, Professor Wil-m W. Sweet, Professor W. Russell Bowie, Professor Harris F. Rall, Professor Ernest F. Scott, Professor Cyril Richardson, Professor ul N. Garber, Bishop Ivan Lee Holt, Professor Edwin Lewis, Bishop Adna W. Leonard, Chancellor Joseph M. M. Gray, Dr. Sam gginbottom, President Daniel L. Marsh, Dean Lynn Harold Hough, President Charles E. Schofield, Dean Emeritus Albert C. Knudson, and Bishop Francis J. McConnell.

orning after." Bethel, Gorham (N. H.), lin Mills, Berlin, Intervale, Conway, Con-y Center, Fryeburg Harbor—the D. S. rneyed, saw, was fêted, feasted, frowned on, and farewelled, then departed, leaving mories which "perhaps another, sailing r life's solemn main," would interpret as urch achievements and failures, progress d poverty, as banes and blessings reported his visits.

Gordon of Bethel plays in the village nd, but plays a mightier tune upon the artstrings of his people who "want him k another year." Olsen at Gorham and lin Mills (N. H.) is guiding a growing up at each of his "points." Clare at Ber- speaks as a prophet from his altitudinous ar. Kirkpatrick's heart is warmed by his dial invitation to return to Intervale for ther welcome service. Sherburne at Con-y and Center covers his "ground over ht carefully." Niles at the Harbor (Frye-rg) not only has a delightful youngster of summers but is more or less a young-r himself, with college and seminary on road ahead. He is doing good work at the rbor and at Sweden—one of the district's oratory centers.

And I have journeyed to Orr's and Bailey nds, where Herrick's sermons and ser-e are lifting fogs in fine fashion; to Peak's nd, where Ridlon holds the banner of rage high in the breezes; to Washington enue, Portland, where Holgate and his use were earnestly urged to continue their d works; to "Brown's Hill," South Port d, where the Brookses are helping their ple climb higher than their hill; to Ken-unkport, where Taylor is putting life and rt into a small but loyal group; to Cape rpoise, where Staples grows more and re beloved; to the Italian Mission, where liandro and Deaconess Vose sing as they or, "Gloria in Excelsis Deo!"; to Ogunquit and Maryland Ridge, where Clifford clears the way for the Spirit; to York Village, where student Allen and his wife hold their new daughter (not yet a month old, and named Alayn Mary) close to their hearts—and their church in about the same geographical position.

The rest of the fourth quarterlies lie ahead:

> "I'll drive my jalopy
> Through fair roads and sloppy
> Until they all are held!"

Earle Grundy of Auburn says he is on his "way to health again" after his recent serious illness. Just now he is hard at work on the details of entertaining the next session of the Maine Conference, though he is not preaching quite yet. Mrs. George Taylor is home again from her hospital experience—a successful operation. Mrs. Herbert Milligan seems to be gaining from her surgical adventure of some weeks back. Veteran MacGlauflin had a fall recently and injured a wrist, but is now "quite well again, thank you." Mrs. Harry Whiteley is somewhat lonesome so far away from home, but is gaining under treatment. Harry himself has just finished helping paint the parsonage, and is now spending his spare time helping thaw frozen water-pipes. The Smiths of South Paris have been buffeted by unanimous illness, but are much better.

Arthur Pedler is planning a new church altar—a memorial gift to the church—of which more in a later letter. Lawrence Porter has been building a group of wide-awake young people into his program. C. H. Davis of Clark Memorial has reorganized his young people's group and persuaded Warren McDonald, dependable layman, to be adviser and counselor.

Watch-night services were held "all over." The district superintendent spoke at two of them: at Chestnut Street, Portland, and at Westbrook. The bishop's address over WBZ "came over well and went over big." Communion was administered in some places.

Deaconesses Helen Gould and Madeline Lary have been of great help here and there in points over the district and Conference. The work of Amy Sherman, associate, is always sincerely acceptable. She will be at Westbrook until March 1.

John M. Arters, on leave of absence, is seen in and about Portland now and then, and attends worship regularly at Chestnut Street.

Reports of other charges and workers will appear in the next district letter after more conferences have been held—more miles checked off.

The district looks forward to the coming of Bishop G. Bromley Oxnam to its rally to be held in Chestnut Street Church, Portland, February 28. The women will elect that day their nine district members to represent them at the Provisional Conference meeting when Jurisdictional delegates will be chosen for membership on the Methodist Board of Missions and Church Extension.

Having finished my discourse, I will now step on the starter, blow the horn, wave a hand, and hie me on my way to ye next quarterly meetin'. Cheerio.

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BOOK REVIEWS

★

The Layman's Point of View

LAYMEN SPEAKING. By George K. Morlan, Ph. D. Richard R. Smith: New York. Price, $2.50.

In "Laymen Speaking," Dr. George K. Morlan deals with the question why the Protestant church is as uninfluential as it seems to be to many observers. As an approach to this problem, he interviewed many people in varied walks of life and discovered what he feels to be the weaknesses in present-day preaching. Means for overcoming these defects occupy the main body of this study.

The author discusses helpfully the meaning of religion for the practical concerns of life, the nature of religious freedom in relation to pulpit utterance, religion as thinking, and the mental attitudes that cause people to forget what they hear in church. He makes concrete suggestions toward ministerial efficiency. Generally speaking, his advice looks in the direction of a larger use of educational procedures. More than ordinarily valuable are his bibliographies and lists of topics for discussion.

"Laymen Speaking" is not a brilliant book. But it is a practical one, which is perhaps better. At all events it is replete with those frequently overlooked matters about which the preacher needs constantly to remind himself.

A Pastor to Younger Pastors

THE PASTOR IN ACTION. Tested Ways to Ministerial Success. By Ambrose Moody Bailey. Round Table Press, Inc.: New York. Price, $1.75.

"Action" is an excellent theme word for this book on the ministry, by Dr. Ambrose M. Bailey. His previous books on evangelism and preaching have been marked by energetic appeal and broad experience. The present work takes the unique approach of following the new young pastor as he accepts his call to the ministry and his call to his first church. It is so planned as to lead him through the various stages of his work as they are most likely to arise. Some of the procedures described in the young minister's career are rather presumptuous, if they are to be thought of as typical. They would fit better in a story than in a handbook.

The greater value of the book lies not in its plan but in its originality and freshness of material. The minister who follows Dr. Bailey's model will be physically fit, mentally awake, socially alive, and spiritually challenging. He will be a good business man, and evangelism will be his first business.

Psychology and Religion

PSYCHOLOGY SERVING RELIGION. A Practical Guide to Life Adjustments. By Richard D. Hollington. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

The importance of psychology to religion is recognized in a growing number of books treating the two fields as related subjects.

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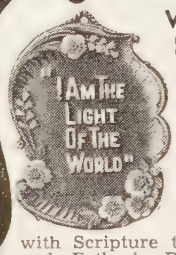

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PASTORAL PSYCHIATRY. By John Suther
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Lectures and Sermons

AND THE EDUCATIONAL METHOD. By ther Allan Weigle. The Abingdon ss: New York, Cincinnati, Chicago. ce, $1.

ur lectures delivered on the James nt Foundation at Union Theological nary in Virginia by Dean Weigle of Divinity School are here published. nst the apocalypticism of Schweitzer and chauer, which regards the message of as eschatological, this religious educa- authority argues that the counsel of was more than an "interim-ethics"— Jesus was, indeed, a true teacher. He ers Schweitzer in denying that Jesus to Jerusalem, in a sense, to force the of God, insisting, instead, that Jesus, as list, had planned a daring attack upon priestly clique and was willing to risk almost certain death to rid the Temple of these impious plunderers. Dean Weigle makes a contribution in his lecture on "The Kingdom of God" by defining "kingdom" as "kingship," pointing out that this understanding relieves of any point the argument whether the kingdom is present or future. In his final lecture on "The Gospel and the Educational Method," the author enumerates three distinguishing marks of the educational as contrasted with the political, propaganda, or revolutionary method: freedom, fellowship, objectivity. These, he adds, are characteristic marks of Jesus.

PREACHING THE GOSPEL. By Howard Chandler Robbins. Harper & Brothers: New York. Price, $1.50.

In 1938 Dr. Howard Chandler Robbins, professor of pastoral theology in General Theological Seminary, delivered the John Bohlen Lectures in Philadelphia. These are now available in a volume bearing the title "Preaching the Gospel." Briefly stated, this book contains a plan "for a year's preaching appropriate to the seasons of the Christian year. The calendar upon which the plan is based is that proposed by the Committee on Worship . . . of the Federal Council of the Churches of Christ in America." Here is a gracious, suggestive, and useful work dealing with that range of truth which the minister should set forth. Dr. Robbins shows gifts of a high order in his union of Biblical scholarship and the current spiritual needs of men. His sixteen chapters do not perform the preacher's work for him, but they do promote a teaching ministry whereby the use of disconnected texts gives way to a more comprehensive plan of pulpit service.

WAYS OF THE CHRISTIAN LIFE. Sermons by the Sea. Second Series. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.

Not only to the thousands of lovers of Ocean Grove, where these eleven sermons were delivered, but to sermon-tasters everywhere, these discourses by as many of America's greatest preachers will be of high inspiration. About half of them are by well-known Methodists, including C. J. McCombe, Lynn Harold Hough, Oscar T. Olson, Ralph W. Sockman, and Bishops E. L. Waldorf and J. L. Decell. England was represented by J. I. Brice of Cliff College; the mission cause by one of its greatest secretaries, Robert E. Speer; religious education, by E. G. Homrighausen, who occupies that chair at Princeton Theological Seminary. Both the present and former pastors of Marble Collegiate Church, New York, are included, Norman V. Peale and Daniel A. Poling. The ideal of the Ocean Grove pulpit, says Dr. George W. Henson, president of the Campmeeting Association, is to be "sanely and spiritually evangelistic" and to "guide surrendered souls into all the truth for all the ways and walks of our complex life." As one would expect from reading the names of these preachers, this purpose is accomplished

Methodist Advance Starts in Boston

(Continued from page 87)

"The late Bishop William Fraser McDowell, leader of our joint commissions on unification before we were united into one Methodist Church, once prayed in my hearing that Methodism might be 'a church Christ can use.' That prayer inspired my theme tonight.

"There are certain tests of usefulness for churches as for all other institutions and movements. Let me enumerate some of the tests which the church must meet in order to qualify as meeting the spiritual needs and demands of this day:

"1. Does it give a faithful witness to the great event of the New Testament, without being cowed by the dead hand of tradition?

"2. Has it the ability to distinguish between the incidental and the essential in Christianity?

"3. Does it proclaim 'absolute' values above 'relative' values? I believe that there still are 'absolutes,' that the church can least of all afford to surrender to the relativism of the age.

"4. Does it unite men in a 'beloved community,' or align them in opposing camps?

"5. Does it change its environment, or is it mastered by its environment?"

"One of our modern interpreters has given us a parable which illustrates my meaning. There are, he points out, in modern technology, thermometers and pilot flames. Thermometers are passive instruments measuring, merely measuring, the changes which go on in environment. We have plenty of social and political—and, alas, some religious—thermometers today. A pilot flame, on the other hand, is a small flame which lights a big one, igniting engines and furnaces, starting off the work of the world. It is the calling of The Methodist Church to continue to be a pilot light in the life of the modern world."

"Methodism and the Drift in Religion" was Bishop Kern's subject at the evening session. In dealing with it, he said:

"Will Methodism have a right to a place in the religious life of America in days to come? I think the answer is: 'Yes, Methodism will have a large place in America's religious future.' I think so because of four or five emphases which are to be found in the Methodist understanding of Christian faith.

"I. Methodism looks upon experience—Christian experience—as the final test of reality in religion. Early Methodism began, not as a church, but as a spiritual life movement among a group of college students who were seeking to test the reality of their religious life and to find joy in their religious experience.

"The sense of authority in religion today is drifting away from all external tests. Religious authority resides only partly in the Bible and in the church. It must be completed and made authentic in the individual experience of God.

"II. Methodism confronts the future with an emphasis on the place of religious education in life. Wesley, during his days as a missionary in Georgia, started the first Sunday school in America.

"Believing that education in religion is native to the spirit of man, the Methodists have always emphasized the early training of children.

"III. Methodism has been and is insistent upon the social application of the gospel. Early Methodism under the Wesleys was a redemptive force in the society of England. John Wesley fought nearly every evil that cursed the life of common men and women in his day. No church will largely influence the life of tomorrow that does not, today, ring clear in its denunciation of social injustice and iniquity.

"IV. Methodism offers to the world today her catholicity of spirit. We have never been narrowly denominational. Methodism finds herself friendly to any and every possible plan of cooperation between the churches.

"V. We Methodists offer to the world our passion for evangelism. We always have a do now attack sin and offer a way of esca from it. The gospel of Christ is an ansv to the cry of the human heart for God.

"VI. The Methodist Church presents the world its world-wide missionary outlo The fathers started a movement that always looked upon the world as its pari

"Methodism will live in the life of world, only as she meets the religious ne of this day. She can meet those needs, by quick and easy adaptation, but by proclamation of the essential truths t have characterized her mission from beginning 200 years ago."

The benediction was pronounced Bishop Jones.

At all of Tuesday's meetings, Bish Oxnam announced plans for taking Methodist Advance into the thousand lo churches of the Boston Area. A meeting district superintendents and Conference a district lay leaders will be held in the bi op's office at 581 Boylston Street, Wedn day, February 14. This meeting will disc plans for New England Methodism 1940-'41. Beginning Tuesday, February Bishop Oxnam will start on a round of the thirteen districts in the Area, meeti all ministers and lay leaders of the lo churches in district conferences. Out of th meetings will be evolved the Methodist p gram, a part of the Methodist Advance.

Honorary Pres. Bishop G. Bromley Oxn
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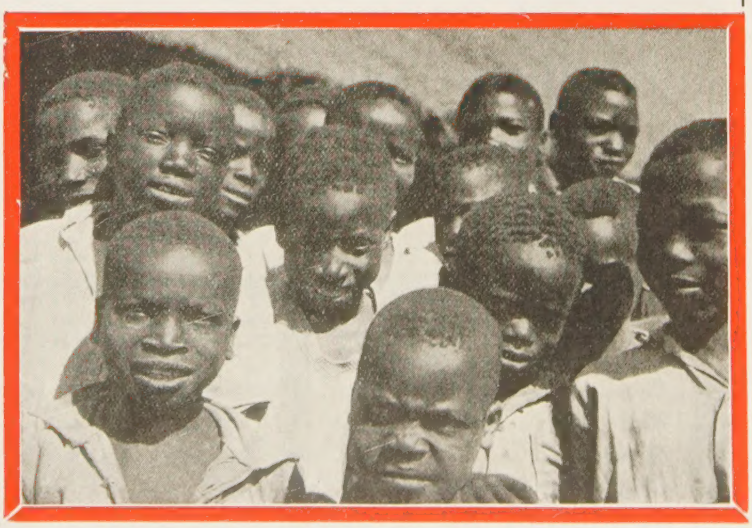

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In an Old Cornerstone

ALBERT D. PARKER

Curiosity is credited with possessing overwhelming powers with "the female of the species" and with little children. It is considered a mark of a man to be above this childish and female trait. A recent experience in our church (Chestnut Street Methodist, Portland, Maine), however, proves to me beyond the shadow of a doubt that men and women and little children alike are unconquerably curious.

The union of Chestnut Street and Pine Street churches is now a matter of history. The venture has proved very happy and profitable for all concerned. Several months ago, when it became necessary to raze Pine Street Church because of building defects, someone suggested that the cornerstone of that church be placed in a prominent spot on the Chestnut Street property. This was enthusiastically done.

Inside the cornerstone was a copper box, sealed and soldered, and everyone was curious to know what that box contained. The opening took place at a fitting public service on a Sunday. Guests of honor at this service were Mrs. John E. Merrill, holding the record for membership in Pine Street Church, having joined in 1876, the year the church was opened; Mrs. Elizabeth Henry, ninety-five years of age, the oldest member of the church; Mrs. Drucilla R. Baker, a member for more than fifty years; Fred E. Eastman, Warren W. Cole, and Edwin A. Merritt, all of whom were present when the cornerstone was laid, and a grandson of the contractor who built the church, Charles Lang.

Laughter and tears mingled during the service. Naturally there was a touch of sadness, but surprises from the box brought many a smile. There was a "tuck measure," for instance, that had been "tucked" in the box; a box containing seven rheumatism pills; a very glowing advertisement of a "sure dyspepsia cure." One of the envelopes contained the photograph of the chairman of the building committee and his little boy "Freddie," and it so happens that this little boy "Freddie" is now the president of the board of trustees of the present church—and was presiding at this particular service. The large number of items in this 12-by-6-by-6 copper "cornerstone box" was an ever increasing matter of amazement. Here are some of the other things that we found:

History of Pine Street Church from 1793 to 1875.

History of the Pine Street Sunday school, beginning with the words "was born in a ward room on Brackett Street on Sunday, September 8, 1844."

A short hand-written account of the Young People's Social Union.

A list of the Ladies' and Pastor's Union.

A short hand-written account of the Ladies' Circle.

A hand-written account of the events leading up to the decision to build the church.

Copies of the following newspapers: *Portland Daily Advertiser* of June 12 and of June 14, 1875; *Portland Eastern Argus* of June 14 and of June 15, 1875; *Portland Daily Press* of June 14 and of June 15, 1875; *Portland Sunday Morning Star* of June 13, 1875; *The Juvenile Templar,* published in Kennebunk, May, 1875; ZIONS HERALD of June 3, 1875; *The Christian Advocate* of June 3, 1875; *The Methodist* of June 12, 1875.

Minutes of the 51st session of the Maine Annual Conference, held at Bath, May 5-10, 1875.

A package of coins in an envelope inscribed by Eben Corey. In the envelope was a card of E. Corey & Co., on the back of which was the signature of Eben Corey. The coins are as follows: nickels of 1866, '67, '68, and '69; three three-cent nickel pieces of 1865, 1874, and 1875; one two-cent copper piece of 1864; two Indian-head pennies of 1875; a large copper one-cent piece of 1803 and of 1809.

A 25-cent piece of 1857 placed in an envelope by S. W. Robinson.

Two railroad passes issued to Chauncey Barrett, who was then freight agent of the Portland-Saco & Portsmouth Railroad. These are passes on the Boston & Maine Railway and the Milwaukee & St. Paul Railway.

A handbill, "History of Maine," by John S. C. Abbott.

Historical Society Meets

The sixtieth annual meeting of the New England Methodist Historical Society was held in the library of the society at 581 Boylston Street, Boston, on Monday, January 15, at 2 P.M. William C. Rice, the president, presided. Prayer was offered by Rev. Webster H. Powell.

C. H. Stackpole, secretary and librarian, reported many additions from donors during

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year, including a large number of vol-es from Tilton School in New Hamp-re. A list of some 300 duplicate books of ue has been prepared, and the volumes now waiting to be donated or exchanged. e needs of the library include especially addition of strategical books now being olished pertaining to the affairs of the urches and related to the progress of Chris-nity throughout the world. The recruit-; of membership throughout the New gland area was urged, and to this end the rary and membership committees were ged to cooperate.

The following persons were elected to embership: Rev. J. Rex Shepler of the w England Conference, Rev. Arthur nner of Santa Cruz, Cal., and Dr. F. W. llier of Washington, D. C. A memoir of e late Rev. William M. Grandy was pre-nted by the historiographer.

It was voted to hold the next meeting at estfield in connection with the Annual Conference and to make at that time, if possible, a pilgrimage to the site of the old Beech Hill Church in Granville where Asbury held the second session of the Conference in 1798; also, to take part in the proposed historical exhibit by the Associated Historical Societies at the General Conference this spring at Atlantic City.

The service of Rev. R. Emory Beetham to the library was mentioned appreciatively. Officers were elected: Bishop G. Bromley Oxnam, honorary president; William C. Rice, president; Harry F. Keiser, treasurer; C. H. Stackpole, secretary and librarian.

C. H. S.

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Church Register

HERALD CALENDAR

Board of Education, Annual Meeting, Chicago, Ill., January 31, February 1
Race Relations Sunday, February 11
New England Area Council, Wesleyan Hall, Boston, February 13, 14

CONFERENCES OF BOSTON AREA

New Hampshire, April 3, Colebrook, Bishop G. Bromley Oxnam
Maine, April 10, Auburn, Bishop Oxnam
New England, May 15, Westfield, Bishop Oxnam
Vermont, May 29, Montpelier, Bishop Oxnam
New England Southern, June 5, Trinity Union Church, Providence, R. I., Bishop Oxnam

GREATER BOSTON UNION MINISTERS' MEETING—Monday, January 29, 10.45 A.M., Church of the New Jerusalem, 136 Bowdoin Street. Speaker, Dr. Frederick M. Eliot, president of the American Unitarian Association; subject, "Jesus and History."

METHODIST LADIES' AID UNION—Round Table Conference, Tuesday, January 30, Copley Church, Newbury and Exeter streets, Boston. Luncheon at 12.30, 50 cents. For reservations write or telephone Miss Mabel Evans, Copley Church (tel. Commonwealth 7651), on or before January 26. Presidents, secretaries, and other interested officers are invited. The president, Mrs. Carl S. Ell, will tell of the plans for the new organizational set-up which were discussed at a meeting in Columbus.

MRS. HARRY FENNELL, Cor. Sec.

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